



W. Hogarth fec



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6883
TERRÆ-FILIUS:

Or, The SECRET

HISTORY

OF THE

University of Oxford;

IN

Several ESSAYS.

To which are added,

REMARKS upon a late Book,
entitled, *University Education*, by
R. NEWTON, D. D. Principal of
Hart-Hall.

By Nicholas Ashurst

*He is departed, indeed; but his Ghost still hovers
about the Ground, haunts the Place of his wont-
ed Abode, disturbs the several Apartments with
unseasonable Visits and strange Noises, and
scares all those who never expected his Return
to this Region any more.*

Vol. I. NEWTON'S Univ. Educ.

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PREFACE.



THE distance of time between the first and second appearance of the following papers, together with the difference in the past and present state of the university of *Oxford*, make it necessary for me to prefix something by way of apology for this work, which may seem to those persons, who are not acquainted with the subject in hand, or do not make a proper distinction of time, to stand in need of a justification.

The *undertaker* and *publisher* of these sheets went to *Oxford* in the year 1716. when the seeds of the late *unnatural rebellion* were not yet extinguish'd; and continued there till *June* 1719. during which time he was a witness of that disloyal and treasonable dispo-

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sition, of those corruptions, follies, and vices, which are complained of in the following book. For the truth of these particulars he appeals to the world, and especially to those who were his contemporaries there, excepting only some, who would think it very hard to be oblig'd to *speak the truth*.

As to my charge of a *treasonable* spirit reigning in the university at that time, I think it so generally known, that I need not use any arguments, or produce any vouchers, to prove it to be just; it was so far from being disowned by the persons possess'd of that spirit, that it was boasted of, in most of their *sermons* and publick *speeches*, tho' under another name, as the chief *ornament* and *glory* of the place: They labour'd to convince the world how strenuous they were in the cause of *high-church* and the *pretender*, by publicly drinking his *health*, defending his *right*, praying for his *restoration*, and caressing his most open and declar'd *adherents*. This is sufficiently confirmed by the prudent steps which the government took, at that time, to prevent their farther designs, by sending a regiment of *dragoons* into the university; a *thing* which is never done, but in cases of the *utmost extremity*. To this we may add the *resolutions* which afterwards passed, in the *house*
of

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of lords, on a complaint of a *Riot* at *Oxford*; by which *resolutions* it appears, according to the judgment of the lords, both spiritual and temporal, after the strictest examination, * that the governors of the university and city of *Oxford* were notoriously guilty of *practices* highly *disrespectful* to his majesty's royal family, and tending to *SEDITION*.

I will mention but one thing more upon this head, besides what is farther alledged in the following volume, which is the treatment that the *constitution club* received from the *magistrates* and *rulers*, as well as the inferior part of the university; a club, which deserves immortal honour, and the highest encouragement, for their zeal and services to the present happy settlement, in the most *critical* season; for which they were repaid at *Oxford* with persecution and disgrace, with injuries and hardships, and with the most partial and cruel treatment. Were witnesses wanting to the truth of this, I could appeal to several gentlemen of great *distinction*, and *shining ornaments* of their country, who were formerly *members* of that society

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* *Vide* the Journals of the house of lords, April 3. 1717

and at present make a considerable figure in the *house of commons*.

It must be confess'd, indeed, that this *seditions* spirit, and these *treasonable* practices have, of late years, so much *abated*, if not entirely *ceased* there, that it induced his majesty, out of his royal goodness, to distinguish his subjects at *Oxford* with several valuable *donations*, and marks of his affection: Neither ought it to be dissembled, what a *loyal*, *dutiful*, and *grateful* sense they expressed of these favours; of which their *famous address* of thanks, as well as the manner in which it was *sent* to his majesty, is a lasting and memorable instance: nay, so *zealous* were they in this matter, and so fearful lest they should be thought *deficient* in their acknowledgements of royal bounty, that they back'd this address with another, expressed in almost higher strains of gratitude, which the vice-chancellor *condescended* to bring up himself; and the manner, in which they still speak of that *benefaction* at *Oxford*, shews how far they have *alter'd* their sentiments, and how well they *deserve* his majesty's farther encouragement.

But their being good subjects now does not prove that they were so *nine* or *ten* years ago; nor does their present *loyalty* oblige me

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to conceal their former *disobedience* ; which ought, for many reasons, to be exposed and recorded to posterity.

First, were it only as an *historical* fact, and for the information of succeeding ages, who have certainly a right to be made acquainted with the behaviour and practices of their *fore-fathers*.

Secondly, for a proof of the *instability* of human affairs, what sudden *changes* are brought about in the world, and how surprisingly *good* is produc'd out of *evil*.

Thirdly, to humble the *pride* and *self-sufficiency* of mankind, who ought not to be too much elated with an opinion of their own *knowledge* and *virtue*, when they see that so *famous* a nursery of religion and learning has not been free from very great *errors* and *miscarriages* ; as, by the difference in their present conduct, they seem themselves to acknowledge.

Lastly, that the present members of that university may have the *glory* which is due to them, for bringing about so *desirable* a work ; and that we, whose spiritual welfare depends so much upon the purity of those fountains, may *rejoice* and *be glad* in it.

We

We are assur'd in scripture, *that there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance.* If the same rule is to be observed upon earth, how great and extraordinary should the *national joy* be at present, upon account of this *academical reformation*, when we consider that the number of *penitent sinners* is so large, and of those, who need *no repentance*, so very *small*?

But we may carry this *evangelical doctrine* too far, which obliges us to *forgive and rejoice* over our *rebellious repenting* brethren; but not to *reward and confide* in them beyond those who need *no political repentance*; for it cannot surely be interpreted to mean, that a man, who has but just escaped the *gallows or scaffold*, which he confessedly deserved, has immediately a right to a *prime post, or an overgrown pension.*

Indeed the *labourers* in the gospel, who *came in at the eleventh hour*, received every man a penny, as well as those, who had borne the heat and burthen of the day; and when the latter repined at this, as an unequal distribution, they were severely rebuked for it, because it *did them no wrong.* But, if the
master

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master of the *vineyard* had paid those, who came in at that *late hour*, every man a penny, and had given *nothing* to those, who bore the *heat* and *burthen* of the day, I believe it would have been condemn'd in the *parable*, as a very *hard* and *unjustifiable* proceeding.

This, I say, therefore is straining the sacred text, and is destructive of all *morality* as well as *religion*; for it tends to the encouragement of *rebellion* and makes *loyalty* (instead of being its *own reward*) become its *own punishment*.

It were to be wished indeed, that the stale, political maxim of *obliging our enemies*, under the strange supposition that *our friends will continue to be our friends*, at all events, were as fully exploded in *practice*, as it is in *theory*; for though it is universally condemn'd, by all parties, as *ungrateful*, *base*, and *impolitick*; yet it has had too much influence in the counsels and administrations of *all reigns*; unless, I may be allowed to except the *present*.

However this conduct may serve the purposes of an ambitious *statesman*, who is declining in the esteem of *that party*, upon which he first set out, and by whose *interest* he aggrandiz'd himself; yet it never did, nor ever will

will conduce to the good of any nation, or the glory of any prince.

I shall not insist upon the *baseness* or *ingratitude* of such proceedings, because as *publick honesty* has, long ago, been laught at as a *chimera*, it would be ridiculous to argue upon *publick gratitude*. But, speaking *politically*, what can any government be said to gain by *such* a conduct? if it engages an *enemy*, does it not also endanger the loss of a *friend*? Or, can an old inveterate adversary, brought over by *venal* motives, be more rely'd upon than a staunch friend, actuated by the *natural* principles and dictates of his heart? — It, is at best, nothing else but giving away with one hand, what they gain with the other; not to mention the hazard, which they run, of being *betray'd* or *undermin'd* by their *new* converts and adherents.

To suppose that *our friends* will always be *our friends*, however deserted, disregarded, or ill-used, is equally ridiculous with believing that *mercenary proselytes* can be safely confided in, when there is *real* danger. Zeal and *affection* to a cause may go a great way in restraining some persons from defection; but men of all parties are equally men, composed of the same flesh and blood, and subject to the same frailties. *Nature will*
some-

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sometimes rebel against principle, when it is long and grievously provoked by *male-treatment* and *oppression*; as even the grossest patrons of *blind obedience* and *implicit submission* have frequently acknowledg'd by their actions, as well as their words.

It is the glory of those in the *present* administration, that they have conquer'd all opposition, and subdued the hearts of their enemies by the force of *truth* and the *unblameable conduct* of publick affairs, without having recourse to those mean artifices of *deserting their friends*, and suborning the nation's *known enemies* into their service. We now see the publick business going on, without any of those *rubs* and *impediments*, which used to clog the proceedings, and embarrass the designs of men in power. *Those persons* who, sometime ago, were loudest upon these occasions, are now convinced of their error, and, by the meer force of *reason*, are obliged to alter their conduct, by joining chearfully, with our present *patriots*, in all schemes and measures for the publick good. They see the weakness of their former arguments; the reasons of their late discontent are quite vanished, and the subjects of popular clamour are laid aside. The necessary, yearly *taxes*, occasional *deficiencies*, and even that dreadful

ful topick of *standing armies* have lost their weight, and are no longer *bug-bears*, to deter them from pursuing the true interest of their country. — I speak this, for the honour of *those*, to whom we are oblig'd for this happy COALITION!

Nay, should it, at any time, be thought necessary, for the safety and glory of this nation, to heap honours upon such men, *because they have been enemies to their country*; and to crush others, *for being over-zealous in their duty*, (which possibly may be sometimes objected,) I have nothing to say against it, however grating it may to *those*, whom it shall affect: Little inconveniences must be submitted to, for the publick good; and as long as the places of trust and profit are not engrossed and monopoliz'd in a few hands, but distributed without partiality amongst the most deserving; as long as *pensions* are bestowed only upon those, who are intitled to them by their *zeal* and *sufferings* for the present government, and not squander'd away upon the *most ill-deserving* men, I think every good subject ought to sit down contented, under all private hardships, not without blessing those *wise heads* and *honest hearts*, by which the publick is so well secur'd!

I must

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I must, however, beg leave to observe, that whenever such *retrograde measures* shall be judged expedient by those in power, it will be very unreasonable for them to cry *Turn-coat* first, and charge their own fickleness upon *those*, who chuse to abide by their former principles, and will not join with them in their new counsels and *tergiversations*. — But it is still more ridiculous for *any man* to exclaim against *Trimming*, even supposing the charge to be true, who has been *notoriously guilty* of that practice himself, whenever his *resentments* or *ambition* have made it convenient.

For my part, I freely confess (and let my *enemies* take it for an handle of triumph) that I have been, for a long time, entirely mistaken in my general opinion of mankind, and the common transactions of the world. I once thought there was a real difference in *parties*, and that there was *something more* in those distinctions, which have so long divided us, than a mere struggle for *power*, and a tryal of skill, between a *few great men*, to determine which of them shall be *greatest*.

I am now convinced of the contrary : I have *seen* it ; I have *felt* it ; and find, by fatal experience, that there is nothing in outward *names* and *professions* ; but I begin to consider most of the great disputes and factions in po-

licks only as ingenious devices to aggrandize a few *designing Knaves*, at the expence of a vast number of honest, *undesigned zealots*, who join with them in the same cause. When this point is once gained, the mask is thrown off, and the next business is to to cajole themselves into the favour of those, whom they had before displeased; which is frequently done by leaving their late vigorous adherents in *the lurch*; or, perhaps, giving them up as *sacrifices* to appease the resentments of the *opposite party*.

I do not mention this with any vain expectations that what I can say will produce the least amendment or alteration; but only by way of apology for my own conduct, in having been *too zealous* in a good cause, and fondly imagining that the rest of the world were as much *in earnest* as myself.

It will probably be objected by the little bigots to a party, and tools to ambition, that it is presumptuous and impertinent for any private person to speak thus freely of men, who move in an orb so far above his own. Such groveling objectors may enjoy their sordid opinions as long as they please, which perhaps will be no longer than they themselves continue in dependance, and their patrons in place. But let them know, that it was always a rooted

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persuasion in my mind, that every one, who is not become a slave by his own consent, has a right to speak with the utmost freedom, consistent with decency and the publick good, of any men, in whatever rank or station they are placed. Let them know farther, that I think it the duty of every member of a free society to maintain his private property, interest, and privileges, however small, in that society; and that, for my own particular, I am resolved to assert my right, and defend the little I have left, to the utmost of my power; unless I find it necessary to sacrifice even that also to the service of my country.

With this resolution I undertook the following work, and, having received some marks of disgrace and ill-usage in the university, endeavoured, by a very just *recrimination*, to vindicate myself, and expose those who had deprived me of my *right*. I shall not, in this place, trouble the reader with the circumstances of my case, and the treatment I met with at *Oxford*, having been, perhaps, too prolix upon that head, in one of the following * papers, to which I refer.

As for the *imprudence* of this undertaking, which has frequently been objected, I confess

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* *Vide Terra-Elius* No. xlv.

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it to be such, and that I have all along proceeded, in the bold search of *truth*, without a single view to my own interest, without any promise or expectation of the smallest reward; even that of being presented to a doctor's degree by the university, in return for all my industry, and the pains which I have taken in its behalf.

The *worldly-wise* and the *prudent* of this generation consider things only as they respect their temporal interest and advantage, without any regard to right or wrong, truth or falsehood, any farther than they conduce to their corrupt purposes, and selfish aims. But it is the part of a *scholar* and an *honest man*, to consider things *intrinsically*, and to make *truth*, *reason*, and *equity*, the standards of all his determinations.—Let us, therefore, put the question before us in that light, and see whether the present undertaking is blameable or praise-worthy, when thus set in view.

The only two things to be considered in this enquiry, are the *matter* contained in the following sheets, and the *manner* in which it is treated

As to the *FIRST*: If the *facts* I have mentioned are true; if my *arguments*, upon those facts are *just* and *valid*; if the *practices* I have condemned are really *unwarrantable*, and the whole *tenour* of what I have written tends,

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in its nature, to the *reformation* of the university, and the interest of *loyalty* and *true learning*, I think I deserve the thanks, instead of the clamours and ill-will, of all reasonable men. — How far such an attempt is *prudent* or *politick*, is quite another question, and nothing to the present purpose, unless we are to admit, (what, I hope, will not be desired,) that that the world is composed of nothing but juggle, grimace, and legerdemain; and that the before mentioned principles of *truth*, *reason*, and *equity* are only baits to insnare the vulgar, and captivate those, whose ignorance makes them an easy prey.

Upon this issue, therefore, I desire that my performance may be tried. If it can be proved that I have, in general, misrepresented matters of fact, that my objections have no force, that I have calumniated the university without any reason, and opposed the interest of sound learning, I shall be contented to bear all that load of infamy, which such practices truly deserve. — But if nothing of this nature can be fixed upon me, I desire that the *odium* which hath been unjustly cast upon me, for *exposing* these corruptions, may be transferr'd to those who are *guilty* of them. I speak in *general*; for it is impossible, in a work of this

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nature

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nature, to avoid mistakes in every trivial circumstance, and minute particular. What I have myself been able to discover of that sort, I have corrected in this edition ; and if I am informed of any others, they shall also be amended in the next ; but for the rest which hitherto remains, or shall remain unconfuted, I am resolved to justify it upon all occasions, and in any manner.

With regard to that part, which relates to the *exercises* and *discipline* of the university, I must put the reader in mind, that I represent them as they stood *nine* or *ten* years ago, the time when I lay the scene of these papers ; for I must confess that, of late years, some wise regulations have been introduced in those respects.

I mentioned in * one of my papers, that such a *reformation* was then begun in some *colleges* ; and I am since assured that it has got footing in the *publick exercises* of the university. I am well informed that the *discipline* in general is more strictly regarded ; that the *collectors* have been lately curb'd in their *exorbitances* ; that *Locke*, *Clarke*, and Sir *Isaac Newton* begin to find countenance in the schools,

* *Vide Terra-Filius.*

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schools, and that *Aristotle* seems to totter on his antient throne. But, I hope, that I shall not be charged with *falsification*, for representing things as they formerly stood, because they have since been *alter'd* and reformed. I would not, from hence, be thought to arrogate the least part of this *reformation* to myself; but, with the utmost pleasure, am ready to impute it, where it is justly due, to the prevailing *good sense*, and *unprejudiced understanding* of several ingenious young gentlemen, the present *ornaments* of that university; and especially to Mr. *Burton*, fellow of *Corpus-Christi College*, one of the *pro-proctors* for the last and the present year, a gentleman who bears such a general, good character, both as to *learning* and *probity*, that I will not endeavour to lessen it, by any obnoxious praises which I can bestow. I am, however, sincerely glad to hear, that he has attempted this *change*, without incurring upon himself that *obloquy* and *clamour*, which usually attend such *innovations*, and that he lives in the general esteem of all persons there, excepting only some *pedants* and *bigots* to antiquity, whose praise or reproach is of equal weight.

Lastly,

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Lastly, as to those *personal* matters, which are scattered up and down through these papers, and particularly with relation to a certain HEAD of a college, (whose name is grown nauseous to the publick,) I will only say, that I took all possible care to inform myself aright in every particular, before I published it. I did, at that time, appeal to the world, as well as himself, for the truth of what I related; and having not yet been contradicted, I presume that it proceeds from the *notoriety* and *consciousness* of his guilt. However, I do once more call upon him, in this publick manner, to do himself justice, if he thinks that he is injured; and promise, upon conviction of any material errors, to retract what I have said, and repair the wrong.

But if he thinks proper to make any defence, I must desire and insist upon it, that he will do it, not by private whispers in *particular families*, not by vile *back-biting* insinuations and an *affected* contempt of what I have written; but by plain, open evidence of the *falsity* of my *facts*, or the *inconclusiveness* of my *reasoning*.

I am confident that he cannot do this; and therefore, however the present generation may determine this point against me, for the sake of carrying on little *party views*, or the main-

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maintainance of *bigotted friendships*, or from a joint-concern in the same *detestable practices*; yet, I cannot help anticipating to my self the approbation of posterity, to whose impartial decision I chearfully leave this matter, and doubt not that his *memory* will be as infamous in the next age, as his name and character ought to be in this.

BUT SECONDLY, as to the *manner*, in which I have treated this subject (which is the next thing to be consider'd) I must first observe, that I am not one of those, who think there is any *sin* or *immorality* in *ridicule* and a *ludicrous* stile, provided they are justly apply'd; that, in the present case, if the matters, which I have complained of, be *true*, they cannot be treated in too scornful and contemptuous a manner; if they are *not* true, I cannot be justify'd for publishing such falsehoods, tho' I did it in the *gravest* and most solemn stile.

In a work of this nature, it is very hard to please any, and impossible to please all. The different tempers and tastes of men cannot relish the same stile or manner of writing, any more than the same dish or the same diversion: *fops* love romances; *pedants* love jargon; the *splenatick* man delights in satire; and the gay *courtier* in panegyrick; some are pleas'd with poetry; others with prose; some

some are for plain truths, and some for disguise and dissimulation.

I was aware of this, when I began, and, in my second paper, reserv'd to my self a liberty to be in what humour I pleas'd, and to vary my *manner* as well as my *subject*, hoping thereby to please most sorts of readers; but I quickly found my self disappointed in my expectations, having often receiv'd, by the same post, complaints from some of my correspondents, that I was *too grave* for the character of *Terra-Filius*; and from others, that I affected *levity* too much for one, who stil'd himself a *Reformer*.

In answer to both these objections, I shall only beg of my readers to consider, that as, on one hand, it ought not to be expected that a man should keep his face upon the *broad grin* for *half a year together*; so, on the other, I cannot apprehend that it is at all necessary for a *reformer* to be a *puritan*, always in the *dumps*, and always holding forth with a dismal face and a canting tone.

— *ridiculum acri*

Fortius & melius magnas plerumque secat res.

Upon the whole, after the coolest review of this undertaking, and the various reflections

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tions which I have been making upon it, for these *five years* past, I can see nothing in it to repent of, but the want of sufficient abilities to treat a subject of such general importance in the manner which it deserves. But I hope the reader will excuse some imperfections, when he considers the nature of my *stinted* education, that I was allowed to continue but *three years* at *Oxford*, and was not *twenty four years* of age, when I compleated this undertaking.

Give me leave, for a *conclusion*, to indulge the *natural vanity* of an author, by applying to my own performance the self-exaltation of the celebrated *Horace*; which may seem the more excusable in me, since the gratification of this *human foible* is the only reward; which I am ever like to receive for all my zeal and all my labours!

EXEGI monumentum ære perennius,
Regalique situ pyramidum altius,
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, & fuga temporum.
Non omnis moriar.

ERRATA.



ERRATA.

PAGE 204. *at the bottom of the page, for see bishop
Hoadly's sermon before the house of Lords upon
the 29th of May, 1717. read 1716.*





N U M B. I.

TERRÆ-FILIUS.

Fœnum habeo in Cornu.

WEDNESDAY, *January* 11. 1721.

GENTLEMEN *and* LADIES,



T is so long since I had the honour of your company at the theatre at *Oxford*, that I am afraid, according to the custom of the world, you have almost forgot your old acquaintance; I will therefore, first of all, put you in mind who I am, and for what reasons I have been thus long silent.

It has, till of late, been a custom, from time immemorial, for one of our family to mount the *Rostrum* at *Oxford* at certain seasons, and divert an innumerable crowd of spectators, who flock'd thither to hear him from all parts, with a merry oration in the *Fescennine* manner, interspers'd with secret history, raillery, and sarcasm, as the occasions of the times supply'd him with matter.

B

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If a venerable head of a college was caught snug a-bed with his neighbour's wife; or shaking his elbows on a *sunday* morning; or flattering a prime minister for a bishoprick; or coaxing his bedmaker's girl out of her maidenhead, the hoary old sinner might expect to hear of it from our lay-pulpit the next *aft*. Or if a celebrated *toast* and a young student were seen together at midnight under a shady myrtle-tree, billing like two pretty turtle-doves, to *him* it belong'd, being a poet as well as an orator, to tell the tender story in a melancholy ditty, adapted to pastoral musick.

Something like this jovial solemnity were the famous *Saturnalian* feasts among the *Romans*, when every scullion and skipkennel had liberty to tell his master his own, as the *British* mobility emphatically stile it. Who, said one of them, help'd *Phillis* the chambermaid to make the beds one day, when his lady was a visiting? Or, whose lady kiss'd *Damon* the butler behind a hog'shead of *Falernian*, when her husband was hunting the boar? Or, who lost five thousand sesterces at play, and mortgaged his estate to pay it? — 'Twas all water-language at these times, and no exceptions were to be taken.

I cannot indeed say, that our *Oxford aft* agrees with the old *Roman* feasts in every particular; for we do not find upon record one instance of any gentleman-lacquey, who was turn'd out of doors upon this account, or met with so much as a broken head for his impertinence. An old manuscript, I confess, in the *Bodleian* library, takes some notice of one *Clodius Snappius*, an old *Sabine* farmer, who being jeer'd in too free a manner by one of his plowmen, replied in a pet, *Why, how now, sirrah; methinks you have a good stock*, and so went home in the dumps: but we read of no bloodshed, nor expulsion from his service.

Notwithstanding what some wise heads have thought to the contrary, I cannot see the great unreasonableness

reasonableness of such publick licences as these at particular seasons : For why should a poor undergraduate be call'd an *idle rascal*, and a *good for nothing blockhead*, for being perhaps but twice at chapel in one day, or for coming into college at ten or eleven a clock at night, or for a thousand other greater trifles than these ; whilst the grey-headed doctors may indulge themselves in what debaucheries, and corruptions they please, with impunity, and without censure ? Methinks it could not do any great hurt to the universities, if the old fellows were to be *jobed* at least once in *four* or *five* years for their irregularities, as the young ones are every day, if they offend.

Indeed, some of my predecessors have us'd the old gentlemen too roughly, and run their christian patience quite out of breath. One of these academical *pickleherrings* scurrilously affronted the learned president of St. *John's* college (in defiance of the statute *de contumeliis compescendis*) by shaking a box and dice in the theatre, and calling out to him by name, as he came in, in this manner, *Facta est alea, doctor, Seven's the main*, in allusion to a scandalous report handed about by the doctor's enemies, that he was guilty of that infamous practice, and had lost great sums of *other people's* money at dice ; which story all, who have the honour to be acquainted with that profound divine, know to be a most groundless and impudent defamation.

Several such indignities as these having been offer'd to the grave fathers of the university, (the reverend the *heads* and *governors* of colleges and halls) they winc'd like so many gall'd horses, and said to one another, Gentlemen, *these are no jests* ; if we suffer this, we shall become the sport of freshmen and servitors ; let us expel him, for an example to others not to take such freedoms with their superiors.

And *Terra-Filius* was accordingly expell'd almost every act. Yet, for all that, some body was still

found upon these occasions, endow'd with christian courage enough to rebuke wickedness in high places, at the expence of infamy and nakedness; the usual consequences of incurring ecclesiastical displeasure!

To put therefore an entire stop to this dangerous practice, of exposing the *dons* to derision and detestation, it hath been thought expedient, for the safety of their reputations, to have no publick *act* at all for some years; and when they have, to have no *Terra-Filius*: by this means obliging me to silence, when there is most occasion for me to open my mouth.

Being of a very talkative temper, and withal something spleenatick, you must needs think, loving readers, how uneasy this confinement has been to me: to see ignorance, superstition, tyranny and priestcraft riding rampant in the seminaries of religion; to see barefaced, fraudulent actions daily committed by the hands that ought to administer justice; to see perjury and rebellion publicly preached and inculcated into the minds of youth; to see the virtuous munificence of founders and benefactors squandered away at gaming tables, and amongst stockjobbers, or guzzled down in hogshheads of wine, or tost up in fricasees and venison pasties: I say, to see all this, and to see no publick remedy apply'd or propos'd to be apply'd to this complication of evils, would extort satire and indignation from the most lukewarm breast.

Nam quis iniqua

Tam patiens urbis, tam ferreus ut teneat se?

Being therefore denied the liberty to ridicule vice as I us'd to do, in a publick manner; I have liv'd *incog.* for several years at Oxford, and have been a careful and nice observer of all proceedings publick and private, which have been carried on in that place ever since; I have remarked the lives and conduct of all persons of note there, both male and female; and

and having taken exact minutes of each material circumstance, I am come up to town, being no longer able to contain my self, and have taken lodgings at a printer's, in order to retail my observations out to the world in a weekly half-sheet, that all persons, and especially the meaner sort (who have conceiv'd such a veneration for the universities) may judge whether their implicit zeal for those learned bodies (as they are called) be justly plac'd or not; and whether, in their present unregulated state, they are not the nurseries of pedantry instead of sound learning, of bigotry instead of sound religion, and of treason instead of loyalty; whether their statutes (both those of the university and of particular colleges) are not generally perverted, or partially executed; whether the publick discipline is not wretchedly neglected, and the publick exercises confin'd to nonsensical jargon, and the mere burlesque of true knowledge; whether even those useless exercises are perform'd as they ought to be; whether the criterion of merit is not render'd very precarious; and whether the method of taking degrees is not very unjust and arbitrary; whether most benefactions, both publick and private, are not either embezzell'd or misapply'd; and whether (supposing all this can be proved) the loud complaints, that have so long and so often been made to no effect, were reasonable or not; and whether the regulation, which has been so earnestly expected, was not justly and honestly expected.

TERRÆ-FILIUS. N^o II.

Obsequium amicos, VERITAS odium parit. Ter.

WEDNESDAY, January 18.



HERE is not in nature a more senseless piece of imposture, than that common, establish'd maxim, *Truth ought not to be spoken at all times*. How this hopeful proverb became so current amongst us, or by whom, seems very plain to me; but I will not presume to determine it, lest I should be thought partial in my opinion: but thus much, I suppose, without affronting any body, I may say, that it was first introduced to cover some design, which could not be carried on without concealing the TRUTH; and I will add, that every design, which cannot otherwise be carried on, is a wicked design; for that TRUTH tends in its nature either to the disservice of man, or the dishonour of God, or to both (as it certainly does, *if it ought not to be spoken at all times*) is a position big with mischief and falsehood; as it dissolves all obligations, civil and spiritual, and reduces all religion, both natural and revealed, to mere chimeras and impositions which have no foundation.

I always thought it the great business of learning and philosophy to enquire after TRUTH, and to discover that inestimable jewel (as it used to be called) as far as frail nature will allow us. This is what the greatest men of all ages profess'd to be their enquiry, and the ultimate end of all their studies

studies: they were so far from believing that TRUTH was hurtful to mankind, that, on the contrary, they thought it the greatest service to their fellow-creatures to pursue it with indefatigable application, and to publish it unreservedly amongst them.

Nay, even in this nation, and in this age, whilst we call it sinful and imprudent to *publish the truth*, how often do we hear it insisted upon from the pulpit, of what an eternal and divine nature TRUTH is; that it is unalterable, and varies not with times and seasons? If so, methinks such a divine blessing ought to be made as popular and diffusive as it can be, for the present and future welfare of mankind.

Our religion, God be praised, is of so excellent and apostolical a constitution, that it needs no craft, nor disguises, to support it; it fears no examination, but demands it of all its professors; it is built upon the rock of TRUTH, and why should the strength and glory of its foundation be kept a secret?

And yet how often do we hear men blamed for *blabbing the truth*? Nay, how often do we hear some men openly maintain, that, in many points, the common people ought to be deluded, and kept in the dark, for the preservation of government and religion?

Especially, amongst the clergy; if any one of that function, out of a scrupulous conscience, or a tender regard for mankind, condemns his own body for what he thinks wrong in them, or disputes any doctrine which has been current amongst them, he is told, *That, supposing this hopeful point could be made out, yet it became not a clergyman to be concern'd in such dirty work, but he ought to leave it to the laity, who are always ready enough upon such occasions.*

And we may constantly observe, as *Sesia* says in my motto, that these communicative men, who cannot

cannot keep counsel, but are always divulging the *truth*, meet with the worst sort of treatment, and are looked upon as false brethren, and false sons of that church, in which they have the honour to serve: I have before my eyes so many instances of this, especially amongst the wisest and worthiest of men, that were I to enumerate them, I should be at a loss where to begin.

This has not only a direct tendency to atheism, but is the very essence of atheism itself: it supposes, indeed, that some system of theology is necessary for the good of civil society; but it supposes also that a false one will serve the turn; nay, it supposes farther, and evidently implies, that a false one will serve the turn better than a true one; and why may not one false one, if well contriv'd, do as well as another?

By this artifice every stage-hypocrite, and old libertine in authority, imposes upon mankind what ridiculous doctrines, and wicked practices, he pleases: it is, says he, a sin to pry into *either*, or discover them to others, if you cannot help discovering them your self.

By this means have ill-minded priests in all ages wrapt up the amiable *truths* of religion in a cloud of hard names, and cooked them up, like *French ragousts*, with so many different ingredients, that no body knows what to make of them, though all believe them, as they are *christned*, by the name of *mysteries*.

In the same manner corrupt statesmen, when they are projecting destructive schemes against their country, conceal their designs under plausible colours and a popular outside; well knowing, that if *TRUTH* should come to light, their actions will not stand the test of examination; and that the ruin, which they were plotting against the publick, will fall heavy upon themselves.

For this reason, both priests and politicians, who under those characters are destroying the religion and liberties of their country, make it their business, as it is their interest, to discountenance honest and sincere men, the impartial enquirers after truth, the avowed enemies of falshood and delusion.

In defiance of all these discouragements, I TERRA-FILIUS, a free-thinker, and a free-speaker, highly incens'd against all knavery and imposture, and not thinking TRUTH such a terrible enemy to religion and good order, as it has been represented, do hereby declare war against all cheats and deluders, howsoever dignified, or wheresoever residing; the fear of obloquy and ill usage shall not deter me from this undertaking, nor shall any considerations rob me of the liberty of my own thoughts and my own tongue.

In the pursuit of this design, I shall not confine my self to any particular method; but shall be grave or whimsical, serious or ludicrous, prosaical or poetical, philosophical or satyrical, argue or tell stories, weep over my subject, or laugh over it, be in humour, or out of humour, according to whatever passion is uppermost in my breast, whilst I am writing.

I do not expect that the passions of my readers should keep time with my own; for I think it full as arbitrary to obtrude my anger or mirth upon others, as it is to impose my faith and opinions: neither do I expect to have it believ'd, when upon some particular subjects I speak with more than ordinary warmth and asperity (*Si paulo asperius quam pro meo more expresserim*, as a most reverend author has it) that publick spirit and publick good, abstracted from all selfish motives, are my sole aim; but I hope that even personal resentments may be well-grounded, and consequently praise-worthy.

Whilst therefore the *British* legislature are revenging their injur'd country, and bringing the gigantick *parricides* to justice, I judge it no improper time to discover other *traytors* and other *plunderers*; *traytors* to the king, whom they have sworn to obey; and *plunderers* of living societies, as well as of good men deceas'd, their antient founders and benefactors.

The latter of these do not seem to me much less mischievous than the former; *they* have pillag'd their country of its wealth and its credit; *these* of its religion and of every good principle; nay, it is not unlikely (since corruption of principles is the first step to vice) that our universities, or the spawn issuing from thence, first debauch'd the morals of these men, and actuated them to those villanies, which they have since committed.

The only difference I can see between them, is this; that whereas the traiterous *stock-jobbers* dispatch'd their wickedness at once, and by their rashness brought down sudden vengeance upon themselves; the traiterous *gownmen* proceeded gradually from one corruption to another, and from one iniquity to another; by which means they have hitherto escap'd unpunish'd, and (for ought I can see) will still escape.

However, it is pity, methinks, in either case, that the innocent should be involv'd with the guilty; for *innocent* of both sorts there certainly are; God grant that there may be many!

Having now finish'd all the introduction I design to make to this undertaking, I will proceed in my next paper to expose fraud and corruption to the world, and to set the famous luminaries of *Great-Britain*, our nurseries of literature and religion in a new, and in their proper light.

TERRÆ-FILIUS. N° III.

*Quo semel est imbuta recens, servabit Odorem
Testa diu.* —

SATURDAY, January 21.



HERE cannot be a plainer proof that any society wants a reformation, than to shew undeniably that it is faulty in its constitution, as well as its morals; that the laws made for its preservation and well-being are, many of them, wicked, unreasonable, ridiculous, or contradictory to one another; that, for the most part, those laws, which are so, are more insisted upon, and more rigorously executed than those which are not so; and that errors, of some kind or other, either in the laws themselves, or in the abuse of them, appear almost in every particular.

To give a just account of the state of the university of OXFORD, I must begin where every *freshman* begins, with *admission* and *matriculation*; for it so happens, that the first thing a young man has to do there, is to prostitute his conscience, and enter himself into perjury, at the same time that he enters himself into the university.

If he comes elected from any publick school, as from *Westminster*, *Winchester*, or *Merchant-Taylors*, to be admitted upon the foundation of any college, he swears to a great volume of statutes, which he never read, and to observe a thousand customs, rights and privileges, which he knows nothing

nothing of, and with which, if he did, he could not perhaps honestly comply.

He takes one oath, for example, that he has not an estate in *land of inheritance, nor a perpetual pension of five pounds per annum*, though perhaps he has an estate of ten times that value; being taught that it is mere matter of form, and may be very conscientiously complied with, notwithstanding the seeming perjury it includes.

To evade the force of this oath, several persons have made their estates over *in trust* to a friend, and *sometimes* to a *bedmaker*; as a gentleman at Oxford did; who locked her up in his closet, till he had taken the oath, and then dispossest'd the poor old woman of her imaginary estate, and cancell'd the writings.

That most excellent casuist, the present bishop of * Ely, in a book entitled, *Chronicon Preciosum*, has, with great judgment and accuracy, discuss'd this point; viz. Whether a person, who has an estate of inheritance in land, or a perpetual pension of above five pounds per annum, as things now stand, may with equity, and a good conscience, take the aforesaid oath; and has determin'd it in the affirmative. But I am persuaded, that that excellent person would think it a very laudable design, as the value of things is so much alter'd since the foundation of most colleges, to have the statutes also alter'd; because many scrupulous persons, however safely they might do it, will not take an oath in any other, than the *plain, literal, and grammatical* sense of it: neither, in strictness, ought the contrary to be commonly practis'd, because it depreciates the value of an oath, and opens a door to numberless evasions and prevarications.

* Dr. Fleetwood.

Within

Within fifteen days after his admission into any college, he is obliged to be *matriculated*, or admitted a member of the university; at which time he subscribes the *thirty nine* articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays *ten shillings and six pence*.

At the same time he takes the oaths of allegiance and supremacy, which he is prætaught to evade, or think null: some have thought themselves sufficiently absolved from them by kissing their *thumbs*, instead of the book; others, in the croud, or by the favour of an *honest* beadle, have not had the book given them at all.

He also swears to another volume of statutes, which he knows no more of than of his private college-statutes, and which contradict one another in many instances, and demand unjust compliances in many others; all which he swallows ignorantly, and in the dark, without any wicked design.

If I should say that perjury in this case is innocent, as to the person perjured, and that the whole sin lies upon those who enjoin it, I should be catch'd up by some of my readers, as maintaining the same principles with our *Jacobite High-Church* priests, who have saddled all their late perjury upon the King who made the oath, applying the most *christian* reasoning of sage *Hudibras*, so well known, upon this occasion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, against the conviction both of his eyes and his conscience, for sordid lucre, or (to put the case in the best light) for fear of *starving*; and another man's taking a blind oath, which he is unwarily led into, to obey a set of laws, which he reasonably supposes are good laws, and consistent with one another, (as any one would naturally conclude,) and for no sordid end.

C

Indeed

Within

Indeed, the *good men* have got a pretty prevarication enough to excuse their contradictory inconsistent statutes, which is this: when a *prior* act, say they, is contradicted by a *later* one, the prior one is abrogated of course, without any formal repeal; or when a private statute clashes with the laws of the land, it is null of itself, as in the case of *saying mass*, for which there still is a statute, to which we swear in the heap; but then we are told, that that statute is of course abrogated by the *Reformation*.

Now, though this may be true enough in law, or in the nature and reason of things, yet I think, at least, there would be no harm in having them *formally* abolished, were it only because they are useless; for it would remove all possible occasion of complaint and reproach; it would satisfy scrupulous consciences, and keep many consciences more truly scrupulous; for when young men see that they are obliged to swear to one thing, and do another, they will, by degrees, grow harden'd in their minds, and wear off that strictness and regard for an oath, which they once had, always finding out, *in the nature and reason of things*, somewhat to absolve them from the obligation. Besides, I am afraid, that, in truth, all statutes, which we have sworn to obey, ought, *foro conscientia*, to be obeyed, however unlawful the matter of them may have been rendered by the legislature of the land; unless, in pursuance thereof, they have been repealed.

What makes me insist upon this more than I otherwise should, and strengthens my reasons for it is, that we find the bishop of CHESTER, at the royal visitation of *Maudlin* college, upbraiding them with this very thing: for when Dr. HOUGH, the present bishop of WORCESTER, told him that he would submit to the King as far as was consistent with the statutes; the bishop ask'd him, *Whether he observ'd all those statutes?* — *You have a statute*, said he, *for mass; why don't you read mass?* Which Dr. HOUGH was forced to answer in the manner before-mentioned,

mentioned, that the matter of that oath was unlawful; and in such a case no man was obliged to observe an oath; and besides, that that statute was taken away by the laws of the land. See Ayliffe's Hist. vol. I. p. 365.

Such a reproach as this, however unjust, from the mouth of a bishop, was warning enough to them to take away, for the future, all occasion of triumph over the universities: but there is a strange temper in some men, which will not suffer them to part with old foundations, however weak, rotten, and obnoxious to the enemy.

But I have not mention'd the most absurd thing in *matriculation* yet. The statute says, if the person to be *matriculated* is sixteen years of age, he must subscribe the *thirty nine* articles, and take the oaths of *allegiance* and *supremacy*, as also an oath of fidelity to the university: but, if the person is not *sixteen* years of age, and above *twelve*, then he is *ONLY* to subscribe the *thirty nine* articles.

What a pack of conjurers were our forefathers! to disqualify a person, to make a plain simple promise to obey his King, until he is *sixteen* years of age, which a child of *six* is able to do; and at the same time suppose him capable, at *twelve* years of age, to subscribe *thirtynine* articles of religion, which a man of *threescore*, with all his experience, learning, and application, finds so hard to understand! — I wonder they did not command us to teach our children *logick* and *mathematicks*, before they have learn'd to *read*.

It is hardly worth mentioning, amongst all these absurdities, that by this statute many persons avoid taking the oaths of allegiance and supremacy at all; for being, or pretending to be, under *sixteen* when they are *matriculated*, they are excused from it at that time; and I never heard that any body wasever call'd upon afterwards to take them, unless they take a degree; but how many are there who stay many years at OXFORD, without taking any degree?

From such an initiation it is no wonder that we have such proficients, a race of profligate unprincipled men: insincerity and immorality are the first rudiments of their education; they are train'd up and *tutor'd* in the arts of deceiving, and of being deceived; they are oblig'd to swear to statutes which they never saw, and to subscribe doctrines which they cannot understand, in order to fear their young consciences against any future impressions; that they may not, when they grow up, startle at things which frighten illiterate men, who have not arm'd their minds with this sort of *scholastick philosophy* and *academical knowledge*.



TERRÆ-FILIUS. N° IV.

Behold I was shapen in iniquity, and in sin did my mother conceive me.

Dr. Delaune's Text upon Original Sin.

WEDNESDAY, *January 25.*



IF to found and endow publick nurseries of learning is (as it is generally esteem'd) the most noble and commendable of all benefactions, it will follow, that to embezzle or misapply moneys or estates bequeathed for that purpose, is, of all frauds, the vilest and most detestable: private acts of injustice, which extend no farther than a family, or a single person, are very pardonable in comparison of those publick ones, which reach to distant posterity, and frustrate the useful progress of knowledge and philosophy.

A tradel-

A tradesman may, by extortion, take two or three shillings in the pound, or even *Cent. per Cent.* more than his commodity is worth, of an old miser; or a whore may pick a young spendthrift's pocket, without doing any real mischief to mankind in general: but when large legacies, given for some publick use, are perverted to private luxury and grandeur, the whole world become the sufferers, and lose the advantage which their benefactor design'd them, through the combination or connivance of corrupt executors.

Fulfilling the will of the dead is commonly esteem'd a very sacred duty, even when it relates only to trifles and indifferent matters; but when the *will of the dead* is inseparable from the *publick good*, the fulfilling of it then ought surely to be esteem'd much more sacred; for the violation of it, in such a case, is the most impious of all sacrilege, and the highest treason against mankind.

There are frequent complaints of this infamous practice in OXFORD, and, I will venture to affirm, seldom without reason, though generally without redress; which must necessarily put a stop to the generous purposes of many persons, who might perhaps become great benefactors to the university, were they assur'd that their munificence would be honestly applied, and not divided between a cormorant HEAD of a college and his perjur'd abettors.

We find a remarkable instance of this evil in Dr. AYLIFFE's *history of the antient and present state of the university of OXFORD*, which is very well worth our consideration.

The doctor having quoted a passage out of CLARENDON's History, concerning the *Parliamentary Visitation* of the university of OXFORD, in the year 1647. adds these words: *And thus far from the history of that noble peer, the Earl of CLARENDON, a copy of which he bequeathed as a legacy to the university of OXFORD, to make some reparation for the damages it sustain'd, during the rage of this unnatural*

civil war: which gift, if it had been rightly improv'd, and honestly managed by those who had the care of its impression, might have been a benefaction of an inestimable value to us; but it falling into the hands of a PERSON oppress'd with the want of money, &c. it has come short of its just profit and advantage above three thousand pounds. Indeed, there were some laudable efforts made to recover part of this sum in the vice-chancellorship of Dr. Lancaster, by vertue of a sequestration; but his honest endeavours have since been render'd vain and fruitless, by the base spirit of one of his successors, vol. I. p. 216.

THREE THOUSAND POUNDS is, I think, a pretty handsome sum to be sunk at one time, and by one man; for I do not find, that in this particular depredation, he had any co-partners or accomplices: But should it appear, upon enquiry, (which enquiry it shall be my business to make,) that the very same person has been guilty of many other such-like fraudulent appropriations, what can be expected in a short time (if such scandalous corruptions go unexamined and unpunish'd) but that most of our colleges must shut up their gates; that the fellows of them must turn vagabond mendicants over the earth; and that the university must become a *den of thieves*, instead of what it was once called, the *second school of the church*, and the great seminary of letters.

Nay, in some colleges, which I could mention, the revenues are already reduced so low, by the mismanagement and collusion of the governing part of them, that it is with the greatest difficulty they make up their accounts at their *Audits*, or times appointed for that purpose; insomuch, that the *Bursarship*, which used to be canvass'd with great application, as the most valuable office in college, is now become so inconsiderable and contemptible, through the intricacy and confusion of their finances, that no body cares to undertake it, unless some humble creature of the Tyrant-HEAD, who is oblig'd to accept of it with a good grace, to serve a double policy;

licy; as by this means he may conceal from vulgar eyes how bad a condition their affairs are in, and by whose fault they became so — For I have heard, by the by, that all HEADS of colleges, and Senior fellows, do not pay their *Battels* as they ought to do.

But I was speaking of my lord *Clarendon's* history. — Is it not a very discouraging consideration to all future benefactors that so great a man, as this noble author, should watch so many nights, and waste so much of his brain, only to enable *one* man to fare sumptuously every day; to entertain lords and ministers of state; to eat *French* kickshaws, and drink *French* wine; to *game*, to *wench*, to *stock-job*, and indulge himself in all the vanities and vices of the world?

I have indeed often heard it argued in defence, or rather in commiseration of this venerable deceiver, that he was a very worthy, but *unfortunate* gentleman; that the most urgent necessities obliged him at that time to do what he did, that it had been the case of a great many very *honest* men, *besides him*, and that if we waited with christian patience, and christian charity, he would, do doubt, poor gentleman! honestly re-imburse us; with a great deal more of such *old-woman-like* stuff, which might with as much justice be pleaded in behalf of a *pick-pocket*, or an *highway-man*.

Nay, don't we, in like manner, often hear the friends of one who comes to the gallows, say, with tears in their eyes, alas! poor young man! his *misfortunes* brought him to this; *necessity* obliged him to it: whereas, perhaps, if you examined his life, you would find that his *vices* were his only *misfortunes*; and that, if *Necessity* did oblige him to it, yet that it was a long course of *raking*, *drinking*, *whoring*, and *gaming*, that brought him to that *Necessity*; is he therefore to be pitied? is he therefore to be defended?

Methinks

Methinks the *headship* of a college, with a good *living* tack'd to it, (which practice I shall hereafter consider) and two or three other preferments should be enough to make an *humble* successor of the apostles, a *meek* follower of *Jesus Christ*, easy in the world, and to keep him decent and sleek enough to escape contempt, without running over head and ears in debt, and plundering *publick coffers* to keep himself out of gaol; especially, if to all these we add a large *paternal* inheritance, which this *unfortunate* gentleman actually had.

For my part, I could be content to *live honestly*, and serve my country, for a quarter of that encouragement.

But I would ask these indulgent vindicators of fraud and corruption, whether, supposing the *same necessities*, and the *same misfortunes*, every HEAD of a college, or every VICE-CHANCELLOR has not an equal right to pay his private debts with the publick money he is intrusted with; and, whether the same indulgence, and the same compassion is not due to one as well as another: and then, if it be so, my next question is, whether our *Alma Mater* be not in an hopeful way of thriving, and her numerous family of children of being brought up under such *guardians* and *trustees*.

It has of late, I confess, been very industriously given out by the friends of this *reverend gentleman*, that he has made up this matter, and paid the debt; which I very much doubt, and not without very good reasons: nay, were it publicly declared by *academical* authority, that they have received full satisfaction therein, I should be induc'd to look upon it as a modest artifice to conceal from the world what fools and bubbles they suffer themselves to be to a person who has *cozen'd* them in so flagrant a manner.

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TERRÆ-FILIUS. N^o V.

Σκληρόν σοι πρός κέντρα λακτίζειν.

SATURDAY, January 28.



Find that the reverend *Dons* in OXFORD are already alarm'd at my appearance in publick, as may be seen by the following letter, which no body *there* can doubt to be genuine, when they read the particulars it contains.

Dear TERRY,

Oxford, Sunday Jan. 22.

" I AM just come from hearing an ingenious de-
" fence of our university, against the loud and
" senseless reproaches of those who, *blessed be God,*
" (for so said the preacher) *are not of us:* he was
" well assured, that notwithstanding the *hellish* at-
" tempt of one, who *daringly* and *impiously* stiles
" himself a *Free-thinker* and a *Free-speaker,* it could
" not possibly be any *enchantment* against Jacob,
" nor any *divination* against our *Israel;* for the *mer-*
" *cies of God* are written on our walls in *characters*
" *fully as visible as was the curse of the proud king*
" *of Babylon.* Here he was pleas'd to explain him-
" self in telling us that, by the blessing of God, the
" buildings at *All-Souls* and *Christ-Church* colleges,
" tho' long at a stand, were now like to go on;
" that contributions came in apace; that each day
" brought with it its benefaction; and therefore,
" the *man of God* doubted not but that very soon
" *Oxford would be sought for, even in Oxford.* In
" this

" this, and in this only I agreed with his *Corpulency*,
 " our preaching advocate.

" It is expected here, that you will vindicate
 " yourself against this gross, foaming divine, whose
 " name I need not mention; it is sufficient to tell
 " you that he is a grave * HEAD of a college. If you
 " do your self justice in this, you shall have more
 " intelligence from

Your unknown friend,

JOHN SPY.

There is not a word in the *English* language, which has more envy and ill-will attending it, than *reformation*: it has indeed a terrible sound, and occasions much uneasiness and ill humour in the minds of my loving countrymen and fellow-subjects. *Reformation* necessarily implies *corruption*, and most people are as loath to hear of their own faults, as they are willing to discover those of others. I never heard of any *reformation* either in church or state, publick or private, but what was strenuously opposed by those, whom it affected most, with popular clamour, and unjust insinuations.

A madman never thinks himself mad; and a *Newgate* bird can't abide to hear of the *Sessions*.

The best men, and the best things in the world have, most of them, nicknames fix'd upon them, to render them odious or ridiculous to the common people; which a certain *set of gentlemen* whom I love and honour, have a clever knack at doing: they can easily explain liberty into licentiousness, mercy into fear, justice into cruelty, wisdom into chance, and chance into wisdom. In the same manner *reformation* being an harmless, unexceptionable word of itself, they have changed it into another, which carries a very bad sound along with it, INNOVATION.

By

By this religious *flight of hand*, they have persuaded many ignorant people out of their senses, and made them believe that to *reform* is to *demolish*; that to redress grievances is to commit grievances; and that to punish Offenders is to oppress the innocent.

The gentlemen of the universities have succeeded wonderfully, by the help of this *legerdemain*, upon the weakness and ignorance of mankind. They have persuaded the multitude, that a *royal* or *parliamentary visitation* of the universities will prove the certain and total extirpation of learning and religion—And oh! that it were the *multitude* alone that they have thus persuaded!

To support this delusion, they keep their corruptions and grievances to themselves as much as they can; for being corruptions and grievances, of which themselves are the authors, they are so *modest* as not to desire any redress or remedy: they think 'tis *an ill bird which besouls his own nest*, and therefore they tenderly hush up their own scandalous practices, and brand all complaints and informations against *them*, with the infamous name of disobedience, undutifulness, and ingratitude, &c. to their *alma mater*.

This trick, as shallow as it is, has kept many honest gentlemen from discovering what they could not help condemning in their hearts: they will not themselves be conspirators in fraud; neither will they *inform* against their brethren, which they think dishonourable and scandalous: all men dare not combat with calumny and ill usage; all men are not *Terra-Filius's*.

You see, reader, that I had no sooner undertaken this task, but I raised a nest of holy *wasps* and *hornets* about my ears; an huge old drone, grown to an excessive bulk upon the spoils of many years, has thought fit, you see, to call me *terrible names* before his learned audience. at *St. Mary's church* in *OXFORD*: it is, it seems, an *HELLISH ATTEMPT* to endeavour

endeavour to bring about a *reformation* of the universities; and it is DARING and IMPIOUS in me to *stile myself a FREE-THINKER and a FREE-SPEAKER*: poor man! poor man! What, art afraid I should tell tales out of school, how a certain *fat doctor* got his bed-maker with child, and plaid several other unlucky pranks? That would be DARING and IMPIOUS indeed. No, no, never fret thy self, man; I love a *pretty woman* myself, and I never desire any better usage in the world, than *as I do unto others to be done unto myself*. *Hoc erat in votis*.

However, the next time you mount the pulpit aforesaid, what, if amongst all the crying sins of this wicked age, you should mention *fornication* and *adultery*, and give them a gentle rebuke, or so? Never fear, the women will think ne'er the worse of you; they know you are seldom in earnest *there*: besides, you know, people will be apt to guess at twenty foolish reasons why *those two transgressions*, in particular, are left out of the catalogue.

Now will I be judg'd by the world, whether such a friend as I have prov'd myself to be to this snappish doctor, deserves, in return for all his services, such unkind usage and scurvy appellations as I have met with from him; but some men in the world won't shew you common good manners, use them never so civilly: I protest, I have a vast respect for all the reverend *heads* and governors of colleges and halls in both universities; and I am resolv'd, it shall not be my fault, if there is any *misunderstanding between us*.

I am glad, with all my heart, to hear that the new buildings at *Christ-Church* and *All-Souls* colleges go on again, and that *contributions* come in apace, as mention'd by the doctor; but I would not have them set their minds too much upon *new quadrangles*, and empty *libraries*, and spacious *halls*, and costly *chapels*, and *painted windows*, and *marble Altar-pieces*, and large *cellars*, and *fine gardens*, and *stables*,

stables, and coach-houses, and summer-houses, &c. I say, doctor, I would not have them spend all their time in contriving and gaping at these things, but set apart, at least, *one day* in a quarter of a year, for the *lesser studies* of philosophy and religion.

I'll assure you, I have heard some bitter men, no friends to the university, observe that, of late years, sciences and arts have declin'd in *Oxford*, in proportion as their *fineries* have increased.

Nay, I myself, when I see a fellow mightily bespatter'd with lace and embroidery, am very apt to suspect his inside, and say to myself, I warrant you, that fellow there has room enough in his noddle. But how, will you say, can I compare the famous university of *OXFORD* to a ridiculous *London Fop*?

I will conclude this paper, which I write in vindication of myself against the aspersions of my enemies, with telling you a merry story, and a very true one.

When I had publish'd my two first papers, I saunter'd about town, like other *half-sheet* authors, from one coffee-house to another, and mingled myself in all their cabals, to hear what was said of my lucubrations. I will not here give an account of what various turns of mortification and pleasure I went through upon this occasion; but will only acquaint my reader with one passage: going into a certain famous coffee-house not far from *Temple-Bar*, I saw a cluster of gentlemen talking together; as soon as I got amongst them, one of them ask'd whether they had seen the new paper, call'd *Terra-Filius*? To which an eminent *OXFORD* professor, who was present, answer'd, that he had, and could assure them, upon his *astronomical* word and honour, that there was nothing in it, but lies, and impudence, and scurrility; *OXFORD*, said he, is a learned and *blameless* society. What, said another gentleman, are there no abuses, Sir, no corruptions, no frauds, no debauchery, no disloyalty, no perjury, nothing

of this nature in *Oxford*? None, at all, replied the learned professor. No, said the gentleman again? not in MERTON college, Sir? Hum! why, indeed, quoth his professorship upon this; yes, really, I have heard of *strange doings there*. And ought not, said the gentleman, those *strange doings* to be corrected? Sir, said the professor, we have nothing to say to *Merton* college; we don't look upon it as any part of the university; they are all rank SCHISMATICKS, Sir; and so brush'd off in a passion.

TERRÆ-FILIUS. N^o VI.

Quis tulerit GRACCHOS de seditione querentes?

Juven.

WEDNESDAY, February 1. 1721.



LOYALTY and veneration for *crown'd heads* are two things for which OXFORD has most extravagantly celebrated itself of late years. St. MARY's pulpit rings eternally with this fulsome topick, especially upon the thirtieth of *January*, and the twenty ninth of *May*; at which times (after a long-winded description of the horrors and calamities which were occasion'd by the *first*; and of the glory and happiness which were restored to us by the *last*) we never fail to hear what immortal honour the *schools of the prophets*, in particular, obtain'd by their inviolable adherence to the royal cause, even (as *one* of them not long ago express'd himself) *whilst armed hosts were within our walls*.

But it is remarkable that they never talk so much of *loyalty*, as when they are preaching up treason and rebellion: the person I alluded to in the last paragraph

graph is a notorious instance of this; who, about two years ago, preached a sermon full of nothing else but sedition, and compliments upon his *old mother*; which *sermon* the lords-justices of the realm (in the King's absence) order'd the vice-chancellor to prosecute according to the statute, *though he was not pleas'd to obey their orders*. A full account of this shall be the subject of some future papers, when I see a proper opportunity.

By *loyalty* is generally understood a firm and steady affection to the lawful prince of our country, so as to be ready, upon all just occasions, to venture our lives and fortunes in his service: but since, in these days of faction and division, there are always two and sometimes more contending parties, and since both or all of these parties call their own cause the just cause, and their own side the right side, the word *loyalty*, like innumerable other words, is become a meer sound, without any certain meaning: for as there is no common point agreed upon, where *loyalty* ought to center; or, which is the same, as the rights and titles, and powers of Kings are every day disputed, upon which only the measures of *loyalty* depend; *loyalty* and *disloyalty*, proceeding out of different mouths, have an equivocal signification, and are perpetually jumbled and confus'd.

Thus OXFORD was always remarkable for its *loyalty*; that is, it always espoused one side or other; was always warm and active, and meddling in the interest of some favourite prince, or tyrant, or usurper, or rebel, or invader, or pretender, (in defiance, many times, of oaths, abjurations, and decrees to the contrary,) who being thus honoured with its patronage, was immediately dubb'd a *Pater patriæ*, and became the *anointed of the Lord*.

To talk of OXFORD *loyalty* in any other sense is dull banter and grimace; the *English* history is full of black instances of its perverseness and disobedience to good princes; and of its flattery and adulation to bad ones; of its perpetual murmurings against all governments

that did not *make much* of them, and of its humble submission, and dutiful resignation to those which were always adding to its charters and privileges.

It is indeed a place which has been so much noted for faction and turbulency of spirit, that it became a monkish proverb;

*Chronica sę penses, cum pugnant Oxonienses,
Post paucos menses, volat ira per Anglinenses.*

You see, reader, what *Ambidexters* in *loyalty* these boasting *schoolmen* are; whatever they call the right, is infallibly the right; and whatever they call *loyalty* is undoubtedly so, though to your eyes it may look like quite the contrary. Thus an ignorant fanatick may perhaps call it treason, and sedition, and the Lord knows what, for a parson, at this time of day, to preach in defence of the *Pretender*. But, say the reverend *gownmen*, he is our *rightful hereditary* King, and therefore it is *loyalty* to defend his title against all the wicked powers of this world. Ay, but, says the fanatick, why then did you swear him out of his estate? Does it become *loyal* subjects to abjure their lawful prince, and swear to the usurper in possession? Undoubtedly, says father *Dominick*, provided *perjury* is the only method left to restore him: it is not indeed, says he, justifiable *quoad hoc*, as it is a *wicked* oath; but it is justifiable, *quoad illud*, as it conduces to a good end.

It is plain, therefore, that they are the *loyalest* lads alive at OXFORD; for they will take oaths, though never so bad; and break oaths, though never so good; they will lye, shuffle, evade, prevaricate, and stick at nothing to preserve their *loyalty*. — To make this plain to a demonstration, I will give you a sketch of their *loyalty* for a few years past.

What could be a greater mark of *loyalty* in the sons of *Isa*, than their publishing a *decree*, in the reign of *Charles II.* condemning, as *unchristian* and *dammable*, all manner of *resistance* towards princes,
even

even in cases of the utmost extremity? What could discover greater resignation and submission to God and his vicegerent?

And yet, did they not discover as plain a mark of their *loyalty* in breaking that *decree* the very next reign, and joining with the prince of *Orange* against King *James*, and in placing him upon the throne? — And did not we see another equal mark of their unshaken *loyalty*, in opposing the prince of *Orange* after they had invited him over, and fix'd him upon the throne, following King *James* in his exile, *which they had occasion'd*, with their prayers and pious wishes?

During the reign of the late Queen *ANNE*, their *loyalty* had several turns and fetches; but toward the latter end of her life, it discover'd itself firmly settled in *her* interest, by openly espousing the cause of *her* rival.

Their conduct, since the accession of his present majesty, is so fresh in every body's memory, that, I fear, it will be thought impertinent to repeat some instances of it.

It is well known, that OWEN, the rebel, and his companions, were entertained publickly by most of the HEADS of colleges; that they walked about the streets, at noon-day, with the mob at their heels, huzzaing King JAMES and the Duke of ORMOND for ever, and no USURPERS, in defiance of the government and the friends of the government; that the few friends it had there went every day in danger of their lives from them and their abettors; that they actually besieged Oriel college, and demanded out of it two gentlemen, remarkable for their zeal for the protestant succession, to sacrifice to the mob; that they insisted great numbers of students and others in the Pretender's cause; that they marked all the horses there fit for service, and waited only for the news of the Duke of ORMOND's landing in the west; upon the first reception of which, they design'd to fly off in a body to join him; I need not mention that the

Pretender's health was drunk openly and unreservedly in all places; and that a gentleman of *Merton* college was put into the *black book* for drinking K. GEORGE's health, and obliged to plead the benefit of the *act of grace* to get his degree, after he had been kept out of it *two years* for that heinous offence; that all sermons, publick speeches, and declamations were stuff'd with reproaches and insults upon the King and his ministry; that they presented a *known Promoter* of the Pretender's cause in *Ireland* with a *doctor's degree*, upon the very day of the King's coronation; and that, at last, a regiment of dragoons march'd into OXFORD, sword in hand, to prevent their rising in open rebellion. — Are not all these very plain and undeniable marks of the steadfast *loyalty* and affection which our *learned old mother* preserves to crown'd heads, and the *anointed of the Lord*?

It was generally expected by the King's friends there, who stood the violent shock of these commotions, that as soon as things were settled, some method would be taken by the government to establish the protestant interest in the universities upon a lasting foundation, by lopping away the disaffected and forsworn members of that corrupted body. They thought that this was an opportunity which could not be resisted; a provocation which could not be put up; that the honour due to the King, to his family and administration, which were all treated in such a contumelious manner, demanded at least some publick reparation; and that discouragement, persecution, and ruin should not for ever continue to be the reward of loyalty and zeal for the *protestant succession*.

But, I know not by what ill fate, that *provoking opportunity* was slipp'd; the King's friends remain still unredress'd, and the King's honour unrepair'd to this day; which is so far from having any good effect upon their desperate minds, that they insult the forbearance which has been us'd towards them,
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stigmatizing it with the name of fear, and boast of their triumphs over the *Whigs*, whom they oppress with impunity, and over the King, who suffers them to use his friends in such a manner, without any restraint or any apprehensions.

TERRÆ-FILIUS. N^o VII.

— *Tantane animis cœlestibus ira?*

Virg.

WEDNESDAY, February 8.



EXT to their inviolable FAITH to princes, UNANIMITY amongst themselves is another darling attribute, which our *academical* patriots apply to themselves, and shall be the subject of this day's paper.

We are told by them, in a declamatory manner, that societies of *learning* are quiet and peaceable societies; that the *seats of the muses* maintain none but good-natur'd and christian principles, such as *concord, harmony, and brotherly affection*; that the *gown* breathes nothing of strife and contention, of fraud and treachery, of rivalry and ambition; that it has none of those jarrings and bickerings which molest other communities; and that our universities, for instance, (the most famous societies of learning in the world!) are an undeniable proof of this observation.

This has at first sight, a very plausible appearance, and has, no doubt, gain'd a world of ignorant proselites to the belief of it; they think it ought to be, as they are told it is, and knowing nothing to the contrary,

contrary, they believe that it is so: thus are all falsehoods establish'd.

But although gudgeons are to be catch'd thus, to expect the same credulity from others, who have liv'd amongst them for any time, is such consummate, barefac'd — (I know not what to call it,) such harden'd effrontery, as no men in the world, but our *Atall* schoolmen, could be guilty of. — I blush for them whilst I relate it.

The most eloquent and renowned society of *fish-wives* and *oyster-women*, when they get far enough out of town, amongst their silly country acquaintance and relations, may say, with a bold dogmatical air, that of all people *they* live the most comfortably and lovingly together, and that *Billingsgate* is the best neighbourhood in the world; that they have none of those idle squabbles, and clownish disputes *there*, which are so frequent amongst the dames and gamblers in country villages; and they may add, that as they all deal alike in *fish*, it is their business and interest to agree amongst themselves, and not call wh—re and b—ch, and fall to scratching, and tearing, and pulling off one another's caps, when they ought to be vending their commodities. This would sound very probable to folks who know no better: but to tell such things to any one, who has been frequently there, and been an eye and an ear-witness of their noisy harangues, and bloody skirmishes, is such a piece of impudence, as even an *oyster-woman* would blush to be guilty of.

As coarse as the application may seem, I do not question to prove it a very just one; nay, I will prove that *Oxford* out-does *Billingsgate* in this point, though their *own* praises are so prodigious; for they will not stick to tell us fine bombast stories of their *unanimity* and *brotherly love* upon the very spot, and at the very time that they are kicking and cuffing before our eyes. — Such is the modesty of *matriculated gownmen*.

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These *academical oyster-women* would fain persuade us, that they live in a strict union; that they are the best and easiest of his majesty's subjects; that they never disturb their country, nor interrupt their own studies with unchristian jealousies, or personal altercations; that they are all of the same opinion in religion, government, and philosophy; and that, in short, there is so entire an harmony amongst them, that were the *Roman* tyrant now alive, he might in some measure compleat his cruel wish, and destroy the whole community at one blow.

Whereas, whoever reads *Wood's Antiquities*, (who was partial enough in conscience on their side,) or any other history of *Oxford*, will find them almost continually engaged in factions, tumults, riots, and law-suits, either amongst themselves, or with the townsmen, or strangers, who came to settle there: nay, he will find, that they sometimes came to pitch'd battles, and kill'd great numbers on both sides, in defiance of their statutes, and frequent admonitions from their sovereigns to the contrary; as well as of christianity, and the precepts of our holy religion.

It would be ridiculous for me to croud such a paper as this with tedious quotations at large to prove every thing I say; my design being to reduce the *OXFORD* history to a small compass, and to make it intelligible to the commonest readers; for which reason I shall mention only the general heads, and appeal for the truth of particulars to those many volumes which have been written upon this subject, defying any person to falsify my account in any material point.

In those volumes he will find a full relation of their diverse quarrels between the city and the university; between one part of the university and another, concerning elections, private rights and privileges, or only upon piques and unreasonable grudges; of quarrels between the chancellor and the scholars; between the clerical and lay students; between the clergy and the Jews; between the scholars and the mendicants;

mendicants; between students in one faculty and students in another faculty, and between students of the same faculty; between scholars of different nations, or of different counties in the same nation; and of some quarrels or other, between some body or other, in the university, almost in a *regular uninterrupted succession*.

I must own, that the scholars, in most of their disputes and quarrels with the townsmen or aliens, usually came off the best at last, and brought their adversaries down upon their marrow-bones to them; but I would not have them swagger too much upon this, as if they were therefore always in the right; for the fondness and partiality of most princes, at that time, towards religious seminaries and ecclesiastical persons, was very often the only reason that they were not severely punish'd, as in many cases they deserv'd; notwithstanding that they were acquitted by the King regnant, or the Pope, (whose cause they were serving,) with impunity, and, perhaps, with marks of honour.

At the famous visitation of *Maudlin college*, in King JAMES II's time, the bishop of *Chester* told the fellows in a speech; "That their society had been long exercis'd in the methods of quarrelling; had always been troubled with factious spirits and testy mutineers, ever since the restoration of the late King: that they had encouraged quarrels among themselves; quarrels between themselves and president; quarrels at length between themselves and visitor. That by these steps, from quarrelling with the president and visitor, they had at last advanc'd to the highest pitch of insolence, to quarrel with their prince, and affront his sacred majesty *." which I mention the rather, because it came out of the mouth of a stanch *Tory* churchman, who would not surely have pronounc'd so harsh

a censure upon one of the chief colleges in OXFORD, without a sufficient foundation.

They will not, I presume, answer this charge, by asking me, whether I will allow those proceedings, which the bishop reproach'd them with, to deserve the reproach? because most people are convinc'd, by their late conduct, that they have themselves heartily repented of those proceedings.

The same spirit of UNANIMITY continues amongst them still; OXFORD is just the same in its antient and in its present state; *Whigs* and *Tories*, *Georgites* and *Jacobites*, *orthodox* and *unorthodox* are not the only distinctions; but they have also their various divisions and subdivisions; we see *Whigs* engaged against *Whigs*, *Tories* against *Tories*, masters against doctors and *heads* of colleges, senior fellows against junior fellows, one college against another college, and many colleges against themselves.

Their great unanimity seems to be this; they never quarrel till they *fall out*; and are always very *unanimous*, as long as they are of *one mind*. — Other unanimity than this know I none, unless it be in bullying the under-graduates, and insulting the present government.

If it should be objected, that it is impossible for any society in the world to live in a perfect state of *unanimity*, without some animosities, jealousies, and dissentions; and that it is therefore ridiculous to rail at the universities for what all other societies are liable to; I answer, very true; nay, I will go farther, and own, that I do not think such a strict *unanimity* at all commendable amongst students and philosophers, who ought to pursue truth and knowledge, without any regard to the opinions of others: I do not think that it is one of the *duties of brethren*. But ought not any men to be laugh'd at, for giving themselves such strange airs about a thing which is not in its own nature commendable, and which they are so entirely destitute of, if it were?

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The only *unanimity* which would be really praise-worthy in an university, is an *unanimity* to grant all men freedom and toleration in their principles and opinions, which would be the greatest help and encouragement to knowledge; and which, for that reason, I despair of ever seeing established.

TERRÆ-FILIUS. N^o VIII.

Adhuc sub iudice lis est.

SATURDAY February 11.



GRIEVOUS and terrible has been the squabble amongst our chronologers and genealogists concerning the *Precedence* of OXFORD and CAMBRIDGE. What Deluges of christian ink have been shed on both sides in this weighty controversy, to prove which is the elder of these two learned and most ingenious Ladies? It is wonderful to me that they should be always making themselves older than they really are; so contrary to most of their sex, who love to conceal their wrinkles and grey hairs as much as they can; whereas these two aged matrons are always quarrelling for seniority, and employing counsel to plead their causes for 'em. There are old Nick Cantalupe and Cains on one side; and Bryan Tryne and Tony Wood on the other; who, with equal learning, deep penetration, and acuteness, have traced their ages back, God knows how far: one was born just after the siege of Troy, and the other several hundred years before Christ; since which time they have gone by as many names as the pretty little *bantling* at Rome, or the woman that

that was hang'd t'other day in *England* for having three and twenty Husbands.

Oxford, say they, was the daughter of *Mempricius* an old *British* King, who call'd her from his own Name, *Cæer Memprick*, alias *Greeklade*, alias *Leechlade*, alias *Rhidycen*, alias *Bellofitum*, alias *Oxenford*, alias *Oxford*, as all great mens children have several names.

So was *Cambridge*, say others, the daughter of one *Cantaber*, a *Spanish* rebel and fugitive, who called her *Caergrant*, alias *Cantabridge*, alias *Cambridge*.

That I may not affront either of these old ladies, I will not take upon me to decide which of the two hath most wrinkles in her backside. Who knows but that they may be twins? they are so much alike in their tempers and complexions, that it is not improbable. But whether it be so or not, or supposing that neither of them is half so old as she would be thought to be, I am sure they are both old enough to be much better than they are.

From the earliest accounts that we have of these two contending grannies, they were untoward cross-grain'd baggages from children. I have read somewhere, that miss *Oxenford* bid her father King *MEMPRICK* kiss her breech, before she was four years old; and that miss *Cantab* us'd monsieur *Cantaber*, her father, but little better; but as it was so long ago, and as I have forgot my author, I will not asseverate the truth of it.

Nevertheless, it is certain from all historians, both friends and foes, that since they have come to woman's estate, they have been a couple of the arrantest vixons that ever made water. In *politicks* and *religion* who but they? Nothing was lawful or orthodox but what they, forsooth, nominated such; and no publick measures could be right but what they had an hand in. Kings and princes were God's immediate vicegerents, or the ministers of the devil; rightful governors, or usurpers; merciful rulers,

lers, or abominable tyrants, just as they happen'd to please or displease them; tho' it is worthy remark, that no monarchs ever seem'd to please them so well as those who displeased all their subjects besides; for whenever they were not the peculiar favourites of the *Crown*, the *Crown* never set right upon his or her head who wore it: to adjust which grievance, they made it their business to talk treason from morning to night, and spirit up their neighbours to rebellion; for being women, they knew their petticoats would protect them, take what liberties they pleas'd.

In religion they were as whimsical and as positive as in politicks; sometimes they would be of one religion, and sometimes of another, just as it came into their old crazy noddles; but were always violent in the defence of that which at any time they profess'd, and implacable against those who oppos'd it; starving, burning, and gibetting, one year, all persons holding such opinions, and the next year, perhaps, serving all those in the same manner, who did not hold the very same opinions.

In this vexatious and mischievous course have these our reverend old mothers continu'd for several centuries, wrangling themselves about trifles, and setting mankind together by the ears about their impertinent quarrels and altercations.

I cannot find that either of them were ever marry'd, tho' they would persuade some visionary people that they are both marry'd very well to a person whom I don't care to name; which I know to be false, the said person having long since taken another *holy lady* to wife, who has prov'd but a bad spouse to him; and I don't think he would encourage *polygamy*. Marry'd or not marry'd, they have both had abundance of children, whom they adopted, and undertook to bring up in learning and the fear of the Lord; but instead of that, have educated them in ignorance and wickedness, teaching them to be just such ill natur'd, troublesome brats as themselves.

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And, indeed, it could not be otherwise; for they had always the rod in their hands, and woe be to him that would not do as his mother bid him.

If any of them were naturally ever so well dispos'd, they were brow-beaten, and us'd like dogs, till they *learn'd their duty*, every day threaten'd to be turn'd out of doors, undutiful chits! as they ought to be, and as several have been actually served. But then it must be consider'd, that where one would stand it out till it came to this, twenty chose rather to be fondled up, and call'd *mother's own boys* at any expence; *martyrdom* not being now in half the vogue that it hath formerly been.

We have, in particular, two remarkable Instances of a couple of unlucky young rogues, who got into their mother's good graces, and by that means into good preferment, merely by their impudence and abusing mankind; besides which, they have likewise got the reputation of the best men in their respective times, and are sainted for their pains.

The most reverend Dr. *William Laud*, and the reverend father *William*, are the men I mean; the first of whom having play'd the *tyrant* over a college for some years, came at last, by the methods just before mention'd, to tyrannize over his prince and the whole nation; bringing in due time, by *setting on foot wicked measures of all sorts*, the first to a block, and the last into *civil war and desolation*: indeed, it must be own'd, he led the way himself by an untimely end, being overtaken in the full career of his iniquities, by the just vengeance of Almighty God.

The other is still living, and will not (I hope) ever have it in his power to carry so high an hand over us; but he has been aiming at it, and in the station which he is now in, is acting as much tyranny, and more moral dishonesty than his predecessor ever did; for which, of course, he is accounted madam *Isis's* best boy, and ycleped the *father of*

that society, which for twenty years he has been ruining.

The first thing that we hear meritorious of him is, that he quickly spent a good estate left him by his natural parents, and then went to pillaging his college as fast as he could; upon which, his mother, who adopted him, thought him a proper person to manage her affairs, and put into his hands all her papers, books, and ready cash, relying solely upon his prudent and just administration; every groat she had in the world came into father *William's* hands, and soon went out of them again; for there is a certain imbecility in his fingers, which will not suffer him to keep any money between them; as he once told an *High-German Artist*, who gave him a piece of money, and bid him keep it in his hand if he could: *Prithee, friend, said he, don't trouble me with thy money; all the world knows I could never keep any money in my hands in my life; but give it my brother H——le yonder, and I'll engage he keeps it fast enough.*

His doting mother, instead of resenting this unthriftiness and indirect management, loves him the better for it, and hugs him the closer to her bosom; *Much good may it do him, says the poor old wretch; I rejoice that I have so worthy a child to spend what I have got; I take it very kindly of Billy, that he will make so free with me; and thereupon gave him another good place, which he quickly brought to sequestration.*

But what pleases the good old gentlewoman most of all is, that *Billy* is a very learned man, and talks *Latin* and *Greek* to her now and then, and abuses the dissenters, and the bishop of *Bangor*, whom she hates like so many toads; for to say the whole truth, father *William* knows very well how to please her, and wheedle her money out of her pockets; he knows, *if he gains her heart, he may command her purse.*

Upon

Upon the whole, either these venerable *old mothers* must have their hands tied behind them, or the nation will run mad.

N. B. Lest any of the *squeamish criticks*, so numerous in and about this metropolis, should take offence at my calling *father William* madam *Isis's* best boy, and at several other such expressions which seem to clash; know all men by these presents, that children in the universities *eat pap*, and go in *leading-strings* till they are *four-score*.



TERRÆ-FILIUS. N^o IX.

—Pueris dant crustula blandi
DOCTORES, Elementa velint ut discere prima.

Hor.

WEDNESDAY February 15.



Find, when a man opens his mouth in a good cause, 'tis not difficult to find those who approve what, perhaps, they would not themselves have dared to appear in. A bold patriot in a senate has, by this means, often brought men to avow his sentiments, who before were either suspected of being of a contrary opinion, or at least lay, till then, very close in the point. 'Tis with many held a dangerous thing to appear the first against a seeming majority, which only the want of courage in its opponents occasions to be thought so.

Since my publishing the few papers I have done, I see, with some pleasure, the few occult points which I have touch'd upon, and the truths I have utter'd, in relation to our *Alma matres*, assented to

E 3

by

Upon

by sundry of their children; tho' I own it is chiefly by such as, being come to man's estate, have left their mothers, and set out in the world on their own bottoms. There are, indeed, some few, even under the very noses of the good dames, that have dar'd to think themselves wrong'd, and asserted the birthright of free *Englishmen*, and of free Christians, to think for themselves; and such a stir have these made already, that divers of their mothers *head servants* are very much alarm'd at it, and are studying ways to keep all such dangerous enemies to sound education, as *freedom of speech and thought*, out of their family. Thanks be to God, this design has not been wholly brought about; but these enemies of ours have sow'd so many tares among the good grain, that our country, to whom the benefit of it should belong, cry aloud for their right, *Oh that the lord of the harvest would come, that he might destroy the labours of these ill-designing men, that he to whom the power is given, would separate the good from the evil.*

There is no expecting that weeds which have taken deep root, and begun to seem part of the soil, should be pick'd away bit by bit: the *Hydra* is not to be destroy'd, unless you strike off all the heads at once; for whilst you are lopping off one, another of course succeeds: and to apply; if you were to turn out one Jacobite H—d of a college, another as bad is ready to step in his room.

I shall not make their principles in state affairs the subject of my present discourse; I have given some account of them in a late paper; and, indeed, if I had not, they are too flagrantly spread abroad to need my displaying; it is enough to dwell upon the long and uninterrupted scene of more private enormities, to consider and recommend to every man's consideration what has been, and must be, the consequence on the lives of *Englishmen*, from an education consisting in tolerated ignorance and all sorts of immorality: this, I think, ought not
to

to be slighted; and I, in the name of the present age and posterity, call loudly upon every one of my countrymen, who is, or hopes to be, the parent or disposer of a son, of what quality or condition soever, to lay it to heart.

I know there are many living, who have been eye-witnesses, I wish I could not say instances, of the mischiefs that have from hence accru'd. Many are, indeed, ingenuous enough to own the great inconveniences, which, by long encouragement in idleness, these pretended nurses of heroes and patriots have brought upon them. There are many within and without the walls of our universities, who know and will acknowledge, (and let any body deny it who can) that the education of a person of distinction at OXFORD, instead of being as it ought, the most strictly taken care of, is of all the most neglected; a nobleman may bring any thing from college but learning; but there is generally effectual care taken that his G—shall not want temptations to entice him from studying too hard. A gentleman-commoner, if he be a man of fortune, is soon told, that it is not expected from one of his form to mind exercises: if he is studious, he is morose, and a heavy bookish fellow: if he keeps a cellar of wine, the good-natur'd fellows will indulge him, tho' he should be too heavy-headed to be at chapel in a morning. Thus we see even religion in as little esteem as morality with 'em, tho', perhaps, it is a little more pretended to, or talk'd of, by them.

There is a lower form or two of youth, who come in for a child's part in the bosom of these our tender mothers; their behaviour towards these is of a medley kind, according to the designs they have upon 'em, only one fixt maxim prevails, *Those that have most money must have least learning.* I do not say, that every poor young fellow is on the contrary instructed in any useful or beneficial knowledge; but if he be one who promises well to stand
his

his mother's friend hereafter, or a friend to the church, (which is a word they make use of to signify one that is none to the state,) then I assure you no care is wanting, no labour is spared to complete him in their darling principles. If he will but laugh at oaths to his King, and think those sacred to the university, all is like to go well with him; all little faults are conniv'd at; only, if he gets drunk, he must be sure to talk treason, and damn the Whigs: if he loves a w—re, as long as he does but love the church as well, he may enjoy both; degrees, nay holy orders are never deny'd for such peccadillo's; and from step to step he goes through the favour of all his mother's best children to a college living.

There is a custom attributed to the colleges of jesuits abroad by many writers, that they have always some reserv'd tenets to the society, which they trust but to few hands; many salvo's for trifling sins, and many secret methods of turning great crimes into little ones; and it is a known maxim, That no novice is to be entitled to any share in the stewardship of these mysteries, till he is capable of adding one to the number: then, *my son, cast in thy lot among us; let us all have one purse, we shall find precious substance, we shall fill our Houses with spoils.*

There is another society in his majesty's good town of London; one Jonathan W—d is head of the house, who approve and apply this practice to a tittle. I wish, for the sake of the honest among my countrymen, there were no more.

I have shewn, I think, a pretty plausible reason for the care that these tender mothers take of some of their babes, and fairly acquitted them of any design that may be maliciously laid to their charge of thereby improving any part of mankind. It may be the reader may ask likewise a reason why those I have mention'd before are so industriously held in ignorance; *that*, I think, speaks itself, the wealthy must

must not be too wise; sharpeners would not frequent gaming-tables, if the men of fortune knew the bite.

Whatever I have here laid down, I submit to the censure of the severest judges. The unbiass'd will, I hope, believe and agree that these grievous enormities stand in need of reformation: the sufferers by them are, and will be obliged to pray for it; the actors and abettors of them, as they justly dread, will, by that means, to say no more of them, be shewn as they are. Thank God, we have seen a little the state of a *prosperous villian* fallen from his height, and reaping the reward due to his crimes.

I would not be thought to have alledged any thing in prejudice to those gentlemen who may pretend to be severely censured in what I have said. The matters of fact are true, and, God help us, not few in number. I make no allusions to particular men: let the stricken deer go weep; let the yet innocent take warning. I speak to the world, and hope for the regard of all those whose interest it is to take care of the education of youth, whom I wish to see in times to come brought up in sounder and honest principles than has been of late the practice.

What can the present age, or the next, expect from us, and ours, upon whom the misfortune of our case is so very hard, that either we must keep our youth at home, by our chimney-corners, and put them into possession of our estates, instructed no better than our grooms, without one qualification, from the knowledge of mankind, to make a figure in the world worthy their birth and fortune; or by sending them to the pretended seminaries of virtue and learning, prostitute them to the base designs of those whose business we see it has been, and is, to ensnare them into all the traps that giddy boys can be caught in; and make them, at any rate, the tools of *their* ambition and craft; at least by taking care that they shall not see one good example before their eyes.

I think

I think since these our complaints are so just, since they have been too plainly acknowledg'd to be so by the *cautious conduct* of the persons accused, who forbid truth to be *spoken* under the severest penalties within their liberties; it will behove *the best* among us, in proper time, to consider a little how far the evil may go, when under the power of a set of men, who, without birth, or pretence of merit, set up for doctors and teachers of youth, who are to be our future ornament or shame. We have in our land men who are born *proceres & magnates*; let us take care, if possible, that no base, no mean principles be instill'd into them through the malicious care of some who think it a glory to corrupt the best blood amongst us, and compass sea and land to make a proselyte. If these dangers are not prevented, as well as foreseen, where shall be found the honour and dignity of our nation in years to come? Who must preside at our council-boards? Who must speak the sense of our people? and where will be the freedom of *England*, when it shall, in future times, be furnish'd from these nurseries of bigotry, with men only bred up to bring about the crafty ends of their teachers?

It is our happiness that we have now a King and parliament, whose every action aims at doing good; whom no designs, tho' ever so cunningly laid, can over-reach. They are actuated and influenced by the publick good. I believe every good subject joins in my wishes, that we may see the happy effect of their counsels in the exemplary punishment of the greatest offenders. I rely also on the hopes that the same principle, (I mean the good of the nation, the welfare and happiness of future ages,) as well as the private regard and paternal care which most of the greatest among us are affected with, will influence them to enquire a little into the character and conduct of men, before they put into their management the greatest of trusts, the well-being and honour of themselves and their children; that we shall in the next generation

generation see, from the diligent enquiry which shall be most seasonably made into this affair, a race of men bred up in the strict discipline of virtue and morality, in the improvements of learning, and the just observance of those rules, which (though, by the present practice of our mothers, they seem to be of no consequence) are the sole foundation upon which we can build, or our posterity hope to see a great, a wise, and an honest man.

TERRÆ-FILIUS. N^o X.

Quales ego vel Cluvienus.

Juv.

SATURDAY, February 18.



Y the munificence of various persons, well affected to learning and knowledge, there are now founded at OXFORD lectures and professorships of all or most of the arts, sciences, and faculties in the world, with profitable salaries annex'd to them. But it is very merry to observe how preposterously these places are dispos'd of: instead of those persons who are thoroughly vers'd in each respective art, science, or faculty, they are, for the generality, bestow'd upon such as are utterly and notoriously ignorant of them, and never made them their study in their lives. They are given away, as pensions and sinecures, to any body that can make a good interest for them, without any respect to his abilities or character in general, or to what faculty in particular he has apply'd his mind.

I have known a profligate *debauchee* chosen professor of *moral* philosophy; and a fellow, who never

ver look'd upon the *stars* soberly in his life, professor of *astronomy*: we have had *history* professors, who never read any thing to qualify them for it, but *Tom Thumb*, *Jack the gyant-killer*, *Don Bellianis of Greece*, and such-like valuable records: we have had likewise numberless professors of *Greek*, *Hebrew*, and *Arabick*, who scarce understood their mother-tongue: and, not long ago, a famous *gamester* and *stock-jobber* was elected *M—g—t* professor of *divinity*; so great, it seems, is the analogy between *dusting of cushions*, and *shaking of elbows*; or between *squandering away of estates*, and *saving of souls*!

I often amuse myself with considering what confusion it would make in the world, if all societies took the same method, or rather the same anti-method; for instance, what a pretty set of tradesmen and artificers should we have in any corporation, if a *Taylor* took apprentices to make them *Blacksmiths*; or if gentle *Crispin* was appointed to teach the art and mystery of *basket-making*? and so on in all other trades and vocations.

Would not the world have laugh'd, if *Nicolini* had profess'd the science of *Generation*; or, if mother *Wisebourne* had set up for a *guardian* of young heiresses?

Or suppose again, that *Will Whiston* should be pitch'd upon to preach *Lady Moyer's* sermons at *St. Paul's*, in defence of the *trinity*; and that *Doctor Waterland*, in his room, should harangue the Wits at *Button's* about *mathematical demonstrations*: would not, d'ye think, each genius succeed wonderfully in its new undertaking?

Amongst all the croud of *Oxford professors*, I cannot help distinguishing their *Po—t—l* professor, squinting *Tom of Maudlin*, who had lately that honour conferr'd upon him by a majority of the whole university, at the intercession, and upon the earnest request of great numbers of celebrated *toasts*, who were

were best acquainted with his *secret* talents and *hidden* capacities.

What *invisible* charms this reverend *Rhimester* may have to recommend him so universally to the good graces of the ladies, God and *they* only know; for *visible* ones I am sure he has none.

I wish, after all, that they have not made a rod for themselves, if what I am inform'd of be true, (*viz.*) that this dignify'd bard has ungratefully turn'd the vast torrent of his wit against his *makers*, and severely lampoon'd those, who fix'd the immortal laurel-wreath upon his brows.

All the productions which I have seen of his (except a few dull verses in print, not worth mentioning) are

1. The HANOVER TURNIP, to the Tune of
And a howing we will go, will go, &c.
2. Verses upon the *Chevalier's* picture.
3. Verses upon the death of the young prince.

All which I once design'd to communicate to the world, as a specimen in what a flourishing state the divine art of *poesy* is at present in OXFORD; but I am oblig'd to decline it, the said several elaborate pieces being as impudent as they are ignorant, and as plentifully fraught with rank, venomous treason, as they are with dulness and impotency. —To publish them, would be to throw filth and ordure in the face of the government.

What *Tom Brown* said to another *Tom*, who had ten times more wit and sense than our *Maudlin Tom*, comes into my head, whenever I think of him.

*You! write pindaricks and be damn'd!
Write epigrams for cutlers, &c.*

Nay, even that *Grub-street* province is above his reach; I know nothing that he is fit for, but *Bil-linggate sermons*, and inscriptions for bog-house walls.

Indeed, as things have been managed of late years, it does not signify a farthing who our professors and lecturers are; *Davus* will do as well as *OEdipus* to — do nothing, but receive a certain sum of money every year for his negligence and perjury: a mere *sine-cure* does not require any extraordinary abilities. Nay, if it be resolved by the O—d convocation, as it seems to be, that the youth under their care shall be kept very ignorant, in order to make them very devout, I think they have made an admirable choice for that purpose. The heads of colleges, d'ye see, being, most of them, long-headed men, argue logically upon this point; thus,

A man that understands his business, can (if he pleases) instruct others in it; and who knows but that out of perverseness, or some whim or other, he may be tempted to do his duty? ergo, it is not safe to trust him.

But a man, who knows nothing of the matter himself, cannot (if he would) teach others, according to the old maxim, *ex nihilo nihil fit*; he can do no mischief; ergo, he shall be our man.

How faithfully they observe this trust which is reposed in them by their superiors, and how cautious they are not to scatter the least glimpse of pernicious light amongst the rattle-brain'd young fellows of the university, the following letter, which occasion'd this paper, will help to discover.

Wadham.

Wadham-college, Jan. 22. 1720-21.

To the Author of TERRÆ-FILIUS.

SIR,

" I Hope you intend to acquaint the world, a-
 " mongst other abuses, in what manner the
 " pious designs of those good men, who left us
 " all our publick lectures, are answered. Yester-
 " day morning at nine a clock the bell went as
 " usually for lecture; whether for a *rhetorical* or
 " *logical* one, I cannot tell; but I went to the
 " schools, big with hopes of being instructed in
 " one or the other, and having saunter'd a pretty
 " while along the quadrangle, impatient of the lec-
 " turer's delay, I ask'd the *major* (who is an offi-
 " cer belonging to the schools) whether it was
 " usual now and then to slip a lecture or so: his
 " answer was that he had not seen the face of any
 " *lecturer* in any faculty, except in *poetry* and *mu-*
 " *sick*, for *three* years past; that all lectures besides
 " were entirely neglected: both of great conse-
 " quence! especially the *first*, as it is performed
 " by so ingenious and accomplish'd a proficient!

" Every *thursday* morning in term time there
 " ought to be a *divinity* lecture in the *divinity* school:
 " two gentlemen of our house went one day to
 " hear what the learned professor had to say upon
 " that subject; these two were join'd by another
 " *master of arts*, who without arrogance might
 " think they understood *divinity* enough to be his
 " auditors; and that consequently his lecture would
 " not have been lost upon them: but the doctor
 " thought otherwise, who came at last, and was
 " very much surprized to find that there was an
 " audience. He took two or three turns about the
 " school, and then said, *Magistri, vos non estis*
 " *IDONEI auditores; praterea, juxta legis doctorem*

“BOUCHER, *tres non faciunt collegium*——*valet*;
“and so went away.

“Now it is monstrous, that notwithstanding
“these publick lectures are so much neglected, we
“are all of us, when we take our degrees, charged
“with and punished for non-appearance at the
“reading of many of them; a formal *dispensation*
“is read by our respective *deans*, at the time our
“*grace* is proposed, for our non-appearance at these
“lectures, and it is with difficulty that some grave
“ones of the congregation are induced to grant it.
“Strange order! that each lecturer should have his
“*fifty, his hundred, or two hundred pounds a year*
“for doing nothing; and that we (the young fry)
“should be obliged to *pay money for not hearing*
“such lectures as were never *read, nor ever composed*.
“*posed*.

“Pray, Mr. TERRÆ-FILIUS, be so kind as to
“insert this as soon as it will suit with your convenience,
“and oblige

Your constant reader, and unknown friend.

“P. S. The Vice-chancellor has prohibited all
“our *coffee-houses* to take in your paper, under
“pain of being *discommon'd*.”



TERRÆ-FILIUS. N^o. XI.

— vocantur

Ergo in conciliis proceres —

Atque utinam his potius Nugis tota illa dedisset
Tempora sevitia.

Juv.

WEDNESDAY, February 22.

 To all the sumptuous edifices which of late years have shot up in OXFORD, and adorned the habitation of the muses, the new *Printing-house*, commonly called CLARENDON'S *Printing-house*, strikes me with particular pleasure and veneration: it is, I do assure my reader, a most magnificent and stately pile of building, suitable to those great ends for which it was raised. This is the *midwife* in ordinary to *Alma Mater*, which delivers the profound genius's of the university of all those voluminous offsprings, to which the commonwealth of letters is so much indebted and obliged.

Concerning the origination of this useful fabrick, divers rumours are gone forth; some say, the money, which was appropriated for this end, being embezzel'd, it was carried on at the charge of the university treasury: others, that certain books were sold for the fourth part of the prime cost, to defray this expence; which procedure was, I suppose, founded upon this politick supposition, that when they had got a new *Printing-house*, they could never want new books; but by what means soever it was built, my lord CLARENDON has the honour,

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and

and we, his happy posterity, the invaluable benefit of it.

I should think it an undertaking well worthy the laborious Mr. *Hearne*, to give the world an account, from year to year, of the many incomparable tomes, which issue from that illustrious press. This, I apprehend, would do great honour to the university, and to its learned authors, since the catalogue would not be crouded with any of those heretical, pernicious, and free-thinking tracts, which are the noisom spawn of other modern presses: we should find there no ill-meaning *Essays upon human Understanding*, no *Oceana's*, no *Hypotheses of Liberty*, no descants upon *Original Contracts*, nor enquiries into the *State of Nature*, no *Appen!s to the Laity and common Sense* in matters of religion, no vindications of *Conscience* and *private Judgment*, no defences of *Resistance* in any possible cases, no apologies for the *Revolution*, and the *present Government*, &c. to fally the *Academical Types*, and reproach the solemn *Imprimatur* of the university — New, accurate Editions of primitive *Fathers*, and antient *Chronicles*, or modern sermons, and long systems of *Logick*, *Metaphysicks*, and *School-divinity* are the solid productions of this august *Typographum* — Such are the effects, and such the advantages of restraining the *license* of the press! How would letters flourish? how would arts revive? how would religion lift up her awful front? and how would the church rejoice, if such a wholesome check were put upon the *press* throughout the world?

BUT PRINTING is not the only, nor the principal use, for which these stupendous stone-walls were erected; for here is that famous apartment, by idle wits and buffoons nick-named *GOLGOTHA*, i. e. the place of *SCULLS* or *HEADS* of colleges and Halls, where *they* meet and debate upon all extraordinary affairs, which occur within the precincts of their jurisdiction. This *room of state*, or *academical*

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demical council-chamber is adorn'd with a fine pour-
trait of her late majesty Queen ANNE, which
was presented to this assembly by a jolly fox-hunter
in the neighbourhood, out of the tender regard
which he bore to her pious memory, and to the
reverend SCULLS of the university, who preside there;
for which benefaction they have admitted him into
their company, and allow him the honour to smoak
a pipe with them *twice a Week*.

This room is also handsomely wainscotted; which
is said to have been done by order of a certain
worthy gentleman, who went to Oxford for a
DEGREE without any claim or recommendation;
and therefore, to supply that defect, promised to
become a *benefactor*, if they would make him a
graduate; accordingly, as it is said, workmen were
employed in great haste, and the SCULLS, lest they
should be behind hand in gratitude, in as great haste,
clapp'd a DEGREE upon his back; but the story
unfortunately concludes, that when the GRADUATE
was created, the *benefactor* ran away, and left the
good-natur'd SCULLS to pay the *joiners* themselves.

But what is it to me, *who paid for it?* or *by what*
means it came to make such a Figure, as it now
does, both within doors and without? It becomes
me better, as an historian, to acquaint posterity what
uses it is put to, and what *momentous* affairs are
transacted within its walls. I ask pardon therefore,
and proceed.

Here, as I said before, all the weighty business
of the university is settled: if any sermon is preach-
ed, if any publick speech or oration is deliver'd in
derogation of the church, or the university, or in
vindication of the protestant succession, or the bishop
of Bangor: *hither* the delinquent is summon'd to
answer for his offence, and receive condign punish-
ment; as Mr. Maurice, fellow of Jesus college, late-
ly did. In short, all matters of importance are cog-
nizable before this tribunal; I will instance only one,
but *that* very remarkable.

A day

A day or two before the late QUEEN died, a letter was brought to the post-office at Oxford, with these words upon the outside of it; WE HEAR THE QUEEN IS DEAD, which, being suspected to contain something equally *mischievous* within, was stop't, and carried to the vice-ch—ll—r, who immediately summon'd his brethren to meet him at GOSWORTH about a matter of the *utmost consequence*; when they were assembled together, he produced the letter before them; and having open'd it, read the contents of it with an audible voice; which were as follow:

St. F—n's College, July 30. 1714.

Honoured Mother,

" I Received the *Chashear* chaise you sent ma
 " buy ROSEN JOULTHREAD, our waggon, and
 " itt is a vary gud one, and I thanek you for itt,
 " mother, with all my hart and soale, and I promis
 " to be a gud boy, and mind my Boock, as yow
 " dezired ma. I am a rising lad, mother, and have
 " gott prefarment in college already; for ovr sex-
 " toun beeing gonn intoo *Harvfordsham* to see his
 " frends, he has left mee his depoty, which is a
 " vary good place. I have nothing to complayne
 " off, onely that *Jahn Fulkes* the tailor scores me
 " upp a *pentey strong* a moost every day; but I'll
 " put a stopp to it shortly, I warrant ye: I beleave
 " I shall do vary well, if you wull but send me
 " t'other crowne; for I have spent all my mony at
 " my *fresh treat*, (as they call itt,) which is an
 " abominabel Extortion, but I could not help itt;
 " when I cum intoo the cuntry, I'll tell yow all
 " how it is. So no more att this present; but my
 " sarvice to our parson, and my love to brother
 " Nick and sister Kate; and so I rest

Your ever dutiful and obedient Son,

BENJAMIN NUMPS.

When

When he had done reading, the SCULLS look'd very gravely upon one another for some time, till at length Dr. *Faustus*, late of *New College*, got up and spoke to them in the following manner:

Gentlemen,

"The words of this letter are so very plain and intelligible in themselves, that I wish there is no latent and mysterious meaning in them. How do we know what he means by the CHEESE, which he thanks his mother for? or how do we know that he means nothing else by it, but a CHEESE? Then, he desires his mother to send him *other* CROWN; now what, I conjure you all to tell me, can he mean by that *other* Crown, but the *Electors* of *Hanover*; especially since he tells us on the outside of his letter, that the *QUEEN is dead*? These *Rebels* and *Roundheads* are very sly in every thing they do: they know we have a strict eye over them; and therefore, if this *Benjamin Numps* should be one of them, and have any such ill designs in his head, to be sure, if he expected to succeed, he would not express himself to be understood. So that, with all submission to my reverend Brethren, I think we ought to sift this matter thoroughly, for fear of the worst, — and sat down.

Then *Father William* rose up, and apply'd himself, with his usual majesty, to Dr. *Faustus*, in these words.

Brother FAUSTUS,

"What a notable fine Speech hast thou made!
 "Thy wise noddle is always finding out mischief
 "where there is none meant; thou art always jealous of plots, and crying out murder before thou
 "art hurt. Who, but you, would ever have dreamt of
 "treason in a *Cheshire cheese*? I warrant you, you
 "smell'd

" *smell'd a Rat in it.* Come, come, be advis'd,
 " brother *Faufus*, thou art a very cunning fel-
 " low, we all know; but don't let thy great *know-*
 " ledge and *sagacity* exert itself upon every patty
 " occasion; don't think thy *wise* character obliges
 " thee to start difficulties where no creature besides
 " can possibly see any. As to this *Ben. Numps*, I
 " know him very well: why, he was enter'd but
 " t'other day a *servitor* in my college: poor fel-
 " low! I'll engage for him he is no *plot-monger*,
 " as a less CONJURER than you, brother *Faufus*,
 " might have easily seen, by his sending his news
 " on the *outside* of his letter. *Herefy* and *Rebellion*
 " are not of his constitution. However, if you
 " think fit, we'll send for him, and reprimand him
 " for his folly."

Then a beadle was dispatch'd for Mr. *Numps*, who
 appear'd, and being rebuked by the committee, ac-
 knowledg'd his fault, full of sorrow and contrition,
 and humbly ask'd pardon for the same; which,
 without *much* opposition, was granted; and he was
 thereupon dismiss'd; as was likewise this *high and*
mighty assembly.

It is said that Mr. *Numps*, who is since enter'd
 into *holy orders*, lives somewhere about town, and
 is an excellent preacher — of *Dean Young's* sermons.



TERRÆ-FILIUS. N^o XII.*Veluti in speculum.*

SATURDAY February 25.



NE of my correspondents calls the SCULLS of Colleges the DIRECTORS of the university; and I have my self, more than once, made use of that allusion already; I am sorry that the iniquity of the times will allow me to draw the parallel so close as I think I can do in this paper. Let us try the Experiment.

Several hundred years ago (suppose, for instance, in old King ALFRED's reign) certain straggling scholars, who liv'd and studied at OXFORD without any regulation, or at most only an inconsiderable number of them, not yet incorporated, form'd a scheme amongst themselves, and offer'd it to the King, in which they propos'd, That if he would grant them such a charter, and such privileges as they desired for encreasing their capital stock, and for establishing a publick nursery of youth, they would requite his benevolence, by furnishing his subjects with a vast quantity of learning, loyalty, good manners, religion, and other useful commodities, to the value of *several millions*, of which they stood grievously in need. They represented several advantages which would accrue to the publick by this new scheme, which, in those days, was call'd (without intending a *pun*) the OXFORD scheme; as that, particularly, it would save us the great expence, and trouble, and scandal of sending our children

dren abroad for education; that when we had a publick seminary of our own, we should export great quantities of academical manufacture to other countries, instead of importing it from thence, which was always esteem'd a beneficial branch of Trade; that young men are apt to learn abroad principles incompatible with our constitution, and to assimilate with the nations amongst whom they are educated; and several other reasons, *que nunc perscribere longum est.*

On the other side, it was suggested, that it was too great a trust to be repos'd in so mean and contemptible a body of men: that it would be of dangerous consequence to let them engross and monopolize all the learning in the kingdom; that it would put it in their power to instil what principles they pleas'd into the minds of youth; and by that means to give the government disturbance, whenever their ambition, or resentment, or caprice should prompt them to it; and that, in short, they would grow too powerful and restiff to be managed.

Notwithstanding all which, what with the interest they had, or made amongst the courtiers, and what with the plausibleness of the thing at first sight, their proposals were accepted, and a charter was granted them fuller than they desired.

When they had carried this point, *subscription-books* (by them call'd *matticulation-books*) were open'd, and most of the nobility and gentry subscribed their sons and their wards into them: presently their stock rose, and happy was he that had any thing in it! Every old hunk and miser unhoarded his dear treasure upon this occasion, and thrust it into this fund, in expectation of vast dividends of learning and philosophy, which being novelties in those days, consequently bore a great price; scarce was there a country farmer, or a chimney-sweeper, that had rak'd a little money together, but must come into the fashion, and make one

one of his boys a parson, or a philosopher; nay, some sent whole colonies of male-heirs thither as fast as they could beget them, and were seiz'd with an insatiable avarice of letters and religion; insomuch that people began to think, that in a short time they should have nothing but *Plato's*, and *Seneca's*, and *Aristotle's* in the nation.

This scheme met with such popular encouragement, that, in imitation of it, several BUBBLE-schools and academies sprung up and aped it in all its proceedings; they too produced old obsolete charters, or bought new ones to teach youth in the same faculties, and took in subscriptions in the same manner that the other did. Those persons, who could not raise money enough to come into the grand Oxford fund, jobb'd in these little bubbles, one of which, call'd the *Stamford-bubble*, flourish'd hugely, and began to vye even with the Oxford stock; insomuch that the Oxford directors look'd upon it with a jealous eye as a dangerous sucker to them, and were forced to petition the king to put down and annul all bubble-academies, particularly the *Stamford* one (as *Wood* expresseth it, p. 166.) *ne vetus eruditionis fluentum exaresceret, lest the antient fountain of learning should be dried up:* in pursuance of which request, the King order'd a proclamation to be publish'd, requiring all masters and scholars studying at *Stamford*, to return to OXFORD, under pain of confiscation of goods; *nam nolimus (inquit rex) scholas seu studia alibi infra regnum nostrum, quam in locis ubi universitates nunc sunt, aliquantiter teneri; for we will not (said the King) have any schools or seminaries of learning within our dominions, but where the universities now are;* and farther, to extirpate the *Stamford-bubble* entirely, they made a statute, obliging every candidate for a degree to swear, *That he will never read, nor be the auditor of any reader in Stamford, as an university. Item, tu jurabis quod non leges nec audies STAMFORDIÆ tanquam in universitate,*

studio aut collegio generali, are the words of the oath.

Whether this royal prohibition cost the Oxford company any thing but *good words*, my author says not; but I find it had quite a contrary effect to what they expected; for whereas, some time before, it is said that there were *thirty thousand* students in Oxford, in a few years afterwards they decreas'd to *six thousand*; and the history says, that learning too decreased in proportion.

At first the scholars, or *proprietors*, of this stock lodged about town in private houses, as they do now in some foreign universities, and had only publick schools to meet and dispute in; but in progress of time, so enamour'd of this scheme were several persons, that when they died, they left their estates to found little universities, under the great university, called *colleges*, and to support an *head*, and a certain number of fellows.

These several colleges, or private societies, make up collectively the publick university, and the *heads* and governors of these colleges are also the *governors* and *directors* of the university: the chancellor I esteem only a titular governor, the *vice-chancellor* answers to the *sub-governor*; the *pro-vice-chancellor* to the *deputy-governor*, and the *heads* of colleges to the *directors*.

To pursue the parallel therefore, let us examine whether these *directors* have not broke their *trust*, and do not deserve punishment as well as the others: or rather let us examine whether they ought not publickly to be examined whether they have broke it or not, since they lie under such violent suspicions of having broken it; and no more than this could be said of the others, till they had been *examined*.

I conceive the sum of the charge against the *South-sea* directors to be this: that they have perfidiously broken a great trust reposed in them, by the government and the proprietors; that under
pretence

pretence of paying the nation's debts, and increasing publick wealth and publick credit, they have plunder'd the nation, and sunk publick wealth and publick credit to the lowest dregs; that they have either fraudulently embezzel'd to themselves, or unwarrantably squander'd away (they know not how nor to whom) the money and stock of those persons who chose and hired them to manage it for their advantage; that they have been guilty of infamous practices of all sorts; that therefore they ought to be punished in the most rigorous manner.

Now, if *it can be proved*, in like manner, that the other *directors* have as perfidiously broken as great a trust reposed in them by the government, the nobility, gentry, and commonalty of *England*; that under pretence of advancing national religion and learning, they have introduc'd national irreligion and ignorance; and instead of promoting loyalty and peace, have encourag'd treason and disturbance; that they have debauch'd the principles of youth, instead of reforming them; that they have embezzel'd or squander'd away great sums of publick money, and that they have been guilty of wicked and infamous practices of all sorts; ought *they* not, likewise, to be punished in the most rigorous manner?

To say, that this *has not yet been* proved, is ridiculous, till we have had an opportunity of proving it; the iniquities of the *South-sea directors*, as much and as confidently as they were talked of before the parliament met, were not prov'd till the parliament did meet: and when the parliament shall be pleas'd to take the conduct of the other *directors* into as *strict* examination, I doubt not that they will discover as great mismanagement and as many —

Nothing which I have here laid down in general concerning either the *South-sea* or the *Oxford directors* can be made to include every individual of either sort; there are, I hope, some guiltless

men of both, tho' I fear, far outnumber'd by the guilty; and therefore methinks they ought to pray for a publick scrutiny, that their characters may no longer suffer in bad company.

From hence it will be easy to judge, why the academical *directors* are so terribly against (I do not say *afraid of*) a *visitation*; namely, for the same reason that their brethren of the *South-sea* abhor the name of a *secret committee*.

This is the character of these directors in their publick capacity; if you take them in a more private view, amongst their *fellows* in their respective colleges, you may define them thus.

A *director*, or SCULL of a college, except as before excepted, is a lordly strutting creature, who thinks all beneath him created to gratify his ambition, and exalt his glory; he commands their homage by using them very ill, and thinks the best way to gain their adoration, is to *pinch their bellies*, and *call them names*, as the most tyrannical princes have always the most loyal subjects; he is very vicious and immoral himself, and therefore will not pardon the least trip or miscarriage in another; he is a great profligate, and consequently a great disciplinarian; he *petrifies* in fraud and shamelessness, and is never properly in his element, but when he is either committing wickedness himself, or punishing the commission of it in others.





TERRÆ-FILIUS. N° XIII.

Maxima quaque domus SERVIS est plena superbis.

Juv.

WEDNESDAY, March 1.



HAVING in my last paper, given some account of the reverend *sculls* of colleges, I proceed methodically, in this, to their FOOTMEN, who are the next *grandees* of the university, or, to carry on the allusion, the *clerks* to the Oxford *directors*.

It is peculiar to these learned *head-pieces* to shew more respect, and give more encouragement to their *skip-kennels*, than to their students or fellows, which, I suppose, they do, that the scripture (of which also they are the DIRECTORS) may be fulfilled, which says, *He that is least amongst you all, the same shall be greatest.*

Father William is never better pleas'd than when he is drinking a bottle and talking over matters with Mr. JOHN, his Man, who I must confess indeed is a very genteel well-bred person, and puffs out his neck-cloth with as smart an air as Mr. *Any-body*. Father William, to shew his kindness to Mr. JOHN, has made him *manicle* of his college, a sine-cure worth twenty pounds a year, which is more than any of the *juniors* make of their *fellowships*. Some people also think that Mr. JOHN, having liv'd several years in so good a service, is his master's *money-scrivener*, since the death of a certain gentleman, who stood him in great stead; and that he sometimes supplies the deficiencies of his *civil-list*. For my part, I de-

clare, with all the sincerity in the world, that I don't envy Mr. JOHN his place; for I never heard but that the fellow was a very *honest* fellow; which is more than I can say of some of his *bettors*.

Dr. *Lime-Kiln*, the block-head of a neighbouring college, is another Instance of this sort of complaisance: when he was, some time ago, *Vice-chancellor*, he more than *divided* his power and authority with his *lacquey*, if I may so call one in possession of so great an honour. No business could be done without Mr. FEN's advice and consent; nor any persons admitted upon business without previous application to him, and paying such previous fees as he, the said Mr. FEN, should, in his great modesty, demand. It is also said, that this dignify'd *valet* has often furnish'd his master, or colleague, with considerable sums.

I have lately receiv'd two letters from two different Gentlemen (who tell me, that they were formerly of Dr. *Lime-Kiln's* college) complaining of the insolence of that doughty SCULL and his Man FEN, who, as one of them informs me, *is a fellow perfectly orthodox in size and manner of thinking*, and in every act, that belongs to his master, such as *punishing irregularities, prescribing orders, &c.* used to express himself, *We will take care that such a man shall not have his degree; Or, We will introduce another manner of living in the college; giving himself an air of partnership with the reverend Noddle his master in the government of the college.*

The other gentleman tells me, that having disobligh'd this favoured SKIP, who complain'd of it to his master, he was told by the doctor, *That he had rather have found him drunk, or a-bed with a whore, or in any other crime, than in offering such an affront to his Servant; and threatened to expel him for it.*

It is in every body's mouth, what this worthy gentleman said, when his master went out of his
vice-

vice-chancellorship; I rejoice, said he, that We are out of this troublesome Office.

DR. DRYBONES, of Exeter, is also very famous for his familiarity with his footman, whom he makes his confident.

Once upon a time, the late bishop of BRISTOL going to pay doctor DRYBONES a visit, found him in his lodgings by a little starving Fire, with a *rush light* candle before him, smoaking a pipe cheek by joal with his man THOMAS. As soon as my lord came in, up leap'd the fellow in a great hurry, and was going out of the room; but said his master, *Sit down THOMAS, sit down and smook your pipe out; here's no body but my lord bishop, and he won't take it ami's: THOMAS is a very honest, good-natur'd fellow, my lord, and sometimes I make him sit down and smook a pipe with me for company. Come, my lord, we'll drink his health, if you please. With all my heart,* said his lordship, *and so it went round.*

Dr. FAUSTUS, late of New-College, was another of these obliging college noddles; but there is a good reason to be given for his civility to his groom; for though he be never so much a conjurer, as father William calls him, yet two heads are better than one all the world over.

Doctor Pacquet, director of U——y College, was many years directed, in all his proceedings, publick and private, by his butler, who is since expell'd for defrauding the college, with a pious intent to enrich it, if they would hang up his picture, as he desired, in their hall, and pray for him amongst their other benefactors.

Thus in all great families, as well as in these and other colleges, there ever were, and ever will be such insolent *slaves* kept to domineer over their masters clients, and levee-men, and sometimes over their masters themselves.

When SEJANUS, that courtly villain, whom we read of in Tacitus, was in his prosperity, it was esteemed a very great honour to be acquainted with
his

his door-keepers, and menial-servants. *Etiam Satrium atque Pomponium venerabamur: libertis quoque ac janitoribus ejus notescere pro magnifico accipiebatur.* See Tac. Book 6.

These Oxford footmen agree with the *South-sea underlings* exactly in this, that they grow rich surprisingly faster than other peoples servants.

I have too much respect for the chief characters of all ages and all countries, to cast any unseemly reflections upon the *dunghil*, from whence they have sprung; and I often wonder at the folly of many men, who would be thought wits, when I hear them scornfully call a rising great man an *upstart*, a *mushroom*, and a *thing of yesterday*, as matter of disgrace; when 'tis plain, from experience, that we gentlemen of the *mob* have always been the ablest persons at the helm of affairs; which is such an honour to our illustrious obscurity, as I cannot help being very proud of.

It is a standing maxim in *building*, that a *sublime* superstructure cannot be supported without a *low* foundation.

Every body knows that the brave old *Romans* had some of their greatest dictators and other prime ministers from the *plow-tail*, whom they found equally qualify'd to be at the *head* of the government; in which station they acquitted themselves as well as in the other: they could speech it to a factious senate, as well as to a team of oxen: they could make leagues and treaties, as well as hedges and ditches: nothing came amiss to them; but as different occasions required, they could either *thresh corn*— or their country's enemies.

In like manner, why may not the gentlemen, of whom I have been speaking in this paper, have the same amphibious capacities, and acquit themselves in different offices of life with equal dexterity? Why may they not, at the same time, be college-servants, and college-governors, and gain as much reputation by *punishing under-graduates*, or
disposing

disposing of fellowships, degrees, and testimoniums, as by whetting knives, or setting out a side-board?

The *Romans* have not been imitated by other nations, and succeeding ages, in any of their customs more than in this: cast your eyes round the world, and see to whom you are oblig'd for most of those illustrious politicians that have led mankind by the nose for so many centuries. What was of old the famous cardinal *Wolsey*, but a butcher's son? Or what at present are cardinal *Alberoni*, and most of the other cardinals, and of the late *South-sea* directors, but persons of the same remarkable extraction?

Nay, to go no farther, even I my self, overgrown as I am in fame and wealth, stiled by all unprejudiced and sensible persons, the instructor of mankind, and the reformer of the two universities, am by birth but an humble *plebeian*, the younger son of an ale-house keeper in *Wapping*, who was for several years in doubt which to make of me, a philosopher, or a sailor: but at length birth-right prevailing, I was sent to *Oxford*, scholar of a college, and my elder brother a *cabbin-boy* to the *West-Indies*.



TERRÆ-FILIUS. N^o XIV.

καὶ τὸτο, ἔφη, μνηστέ με τελευταῖον, τὰς Φίλους
εἰεργετῆνας, καὶ τὰς ἐχθρὰς δυνήσεσθε κολάζειν.
Xen.

SATURDAY, March 4.



THAT it is the interest of every government to protect and encourage its friends, is a maxim which has prevail'd in all wise nations. It is founded on reason and policy, as well as abundantly confirmed by the experience of the contrary practice, which has constantly ended in the imminent danger, if not in the total destruction of those *superficial statesmen*, who have put it in execution.

We ought in charity to suppose, that all governors, whatever this or that party may think of them, esteem themselves just and lawful governors: I do not mean *violent Usurpers*, or *foreign invaders* (who cannot pretend to exercise a just government) but only such as are call'd *parliamentary* and *hereditary* governors; governors *de jure*, and governors *de facto*.

This supposition cannot be thought unreasonable by any party, because it only supposes all parties *honest* and *sincere* in their different interests and professions.

All governors therefore, whether *de jure*, or *de facto*, believing themselves engaged in a just cause, ought to encourage, or at least to protect those persons especially who have distinguish'd themselves in the same cause. This expectation alone could

animate

animate them under adversity to risk their lives and fortunes in defence of it; and if they find themselves deluded in this expectation, whenever there is need of their assistance again, they will sit down tamely under their present misfortunes, rather than run any hazard in behalf of a set of men, who, they know, will not ease them of one burthen, but perhaps lay heavier upon them, should they prevail in their attempt.

I will state the case wider still, and suppose even *foreign invaders*, or *violent usurpers* in possession of the government, who cannot possibly believe themselves to be *just* or *lawful* governors; yet as these men, by plausible speeches, and artful disguises, may persuade many well-meaning people, that they are promoting the publick good, and thereby draw them into their interests, I maintain, that it is the duty even of those usurpers or invaders to support those well-meaning, mistaken men, who supported them in their unjust possession, and to protect them from the insults of *their enemies*, tho' they happen to be the friends of their country.

I need not have put the case so far, but that I was willing to shew how much even *villains* are oblig'd to defend those who are their *friends*, not knowing them to be villains.

We have now upon the throne a King, whom I believe to be as justly and lawfully our King, as the cause of publick good, and the consent of the whole nation, by their representatives, in several parliaments assembled, can make him. Under this belief I have sworn to obey him, and I design to observe that oath; part of which obliges me to *discover all open and secret traitors and conspirators against his majesty's person and government*; such traitors and conspirators I conceived those persons to be, against whom I undertook this paper; I thought it my *duty* therefore to discover them, as *I had sworn to do*; and I think that at least I deserve *impunity* for my pains.

Yet

Yet has it been of late maliciously reported both in publick and private, that several of the bishops have petition'd the King to suppress a scandalous paper call'd *TERRÆ-FILIUS*, *highly reflecting*, as some of our sagacious news-writers represent it, *upon the two universities, the christian religion, and the reformation*. By whom this is done, or with what intent, is easy enough to guess; but the artifice is so thin and ridiculous, that no body, I think, can be deceived by it.

It cannot however be an improper time to produce some of my proofs against the persons with whom I have enter'd the lists; from whence it may appear, whether I who relate, or my bookseller who publishes, or *they* who act such enormities against *this government*, ought to be under apprehensions from *this government*. — If, for once, I may be judge in my own case, to be punished by *Whigs* and *Tories* too for the same thing, is, I think, a little too hard usage; 'tis such *fore-stroke* and *back-stroke* play, as I cannot possibly understand.

One of my principal evidences is a sermon preach'd *May 29, 1719*, which I promis'd to give an account of, when a *proper opportunity* offer'd itself: *accordingly*, I will begin with it next *Wednesday*. In the mean time, I will present my reader with some little peccadillos, which may serve for collateral proofs, or corroborations of my main charge: the first of which shall be an epistle from a *gentleman in orders* to a certain *head* of a college, in which he stood candidate for a fellowship, and carried it.

N. B. It was written just after the late duke of ORMOND went away.

Vir colendissime,

IN hac tanta rerum perturbatione, me pergrata Ben——ti reficit memoria; spero equidem dum ecclesiæ patronos carceribus insequuntur malevoli, ut mihi ejusdem ministro, favore tuo, asylum prabeat Alfredi domus. Proh CURIA, inversique mores! Orbitatem suam nunc sensit ecclesia, fides defensore suo viduata luget, & nocte religioni obducta, ex lustris cavernisque suis repunt fanatici tenebriones, atque adversus academiam primò sua tela librant: tamen si cujuslibet vigilantia sacra literarum causa defendi potuit, certè tuâ defensa fuisset, & quàm fortiter dignitati suæ consulebas, cum ex alto fulminabant, testimonium reddet hac universitas, & cujus vicem gessisti, tuis meritis aliquando respondebis EGREGIUS EXUL.

Fœlices! quorum oculis tam illustre obversatur exemplum; fœliciores! quos præceptis ad virtutem formasti; tamen egomet ipse fœlicissimus! si me in societatem tuarum laudum cooptari non indignum arbitreris: hoc summo tuo beneficio affectum me tibi in omni re morem gerere, & quantum in me est collegii emolumentum promovere promitto. Sum,

Vir colendissime,

Tui favoris studiofissimus,

* * * *

IN ENGLISH thus:

Right worshipful SIR,

IN the present great and general confusion, the grateful remembrance of your benefactor Sir S——n Be——t revives my drooping spirits; for I hope, that whilst ill-minded men throw the patrons of our church into dungeons, I, who am a minister

Vir

nister of it, may, by your favour, find refuge under King *Alfred's* roof. How, alas! are the morals of the COURT chang'd! Our widowed *Church* now sensibly feels its loss; our *Faith* laments the want of her *Defender*, and religion, being overcast in a cloud of impiety, the fanatical underminers of it creep out of their dens and caverns, and first of all shoot their arrows against our university: nevertheless, if any one's vigilance could have defended the sacred cause of learning, yours would certainly have done it. How *boldly* you consulted its honour, whilst *those in authority* thunder'd against us, this university shall witness for you; and the MOST NOBLE EXILE, whom you sometime represented, shall, one time or other, reward your meritorious conduct.

Happy are they who have such an illustrious example before their eyes! more happy they, who by your precepts are trained up to virtue! but most happy should I be, if you would esteem me worthy to be chosen into the number of those who tell forth your praises! So gratefully will I acknowledge this obligation, that I promise to promote, as much as in me lies, the good of the college, and to be a thorough-paced conformist to your will in all my actions. I am,

Right worshipful SIR,

Your worship's most humble petitioner,

* * * *

One of C. C. C. in a publick speech, when he was proctor of the university, just after the King's accession, having abused Dr. AYLIFFE, and given him the worst character his spleen and invention could furnish him with, had these remarkable words in it: *Hisce mediis ad AULAM affectat viam; abeat, discedat; CONVENIUNT MORES.* By these methods he
paves

paves his way to COURT; hence; let him go; his morals suit the PLACE.

Another proctor, about three years ago, in his speech, told the university this melancholy story; *Ed ventum est ut ECCLESIA ab eo, qui DEFENSORIS titulo honoratur, pene diruta sit.* Things, said he, are come to that pass, that the CHURCH is almost demolish'd by him who has the honour to be stiled the DEFENDER of it.

It is impossible to remember all the insinuations and reflections of this nature, for the last six years; very few publick speeches, declamations, or sermons, were without them; some have been full of nothing else; as in particular, the famous sermon, of which I am to give an account in my next paper.



TERRÆ-FILIUS. N^o XV.

Hic putat esse Deos & PEJERAT.

Juv.

WEDNESDAY, March 8.



UPON the twenty ninth of May, 1719, the reverend poetical gentleman, whom I have several times had occasion to mention, preach'd a notable sermon upon this Text, (as we find it written in the thirteenth chapter of the prophet *Hosea*, and at the ninth verse,) *O! Israel, thou hast destroyed thy self, but in me is thine help.*

From which words he undertook to prove, that ENGLAND, our modern *Israel*, had also destroy'd itself, or (as he more elegantly worded it) was guilty of civil and spiritual self-murder, which he introduc'd

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by

by observing, that as *when a single person falls by his own hands*, or, (as the text says,) *destroys himself*, it is call'd *simple self-murder*; so, *when a whole civil society falls by its own hands, or destroys itself*, it is civil self-murder; and so again, *when a whole establish'd church falls by its own hands, or destroys itself*, it is *spiritual self-murder*.

At what particular time our British Israel thus imbru'd its hands in its own blood, he thought it needless, *upon that day*, to acquaint us; purposely avoiding, through his whole *preachment*, to mention the Names of *Cromwel* or *King Charles*; using, instead thereof, these and such-like general expressions, as the *usurper*, the *rightful heir*, the *royal exile*, the *exiled monarch*, &c. besides which, he singled out such incidents in his description of this our state of civil and *spiritual suicide*, as bore a nearer allusion to later times than to those *former ones*, which the occasion of the day suggested to him; exhibiting to his gaping audience an unjust parallel between *King Charles I.* and *James II.* and between *Oliver Cromwel* and *King William*.

This *two-fold self-murder* we committed, it seems, first, *by our injustice to the CHURCH*; and, secondly, *by our injustice to the KING*.

I. *By our injustice to the CHURCH*; to prove which, the CONVOCATION, said he, *was* silenc'd, and *our holy mother was not permitted to take counsel for herself*. Poor old gentlewoman! what a sad thing that was? to shut her holy lips up, and not suffer her to tell winter-evening tales of witches and apparitions in a chimney-corner, as she us'd to do! — to be sure, good man! he did not glance this obliquely upon the present government *for serving her so now*.

Secondly, said he, *the bishops were depriv'd by a lay-power*. — Intolerable impudence again! that the vile *beasts of the people* should offer to turn a *consecrated gentleman* out of a good diocese, and an *apostolical coach and six*, only for refusing to *promise not to be a rebel*; or upon any other pretence whatsoever!

ever! — Here again, without doubt, the preacher did not think of the *lay-deprivation* of bishops at the *Revolution*.

But, he added, we ought to bless God, that many of those reverend deprived fathers did privately ordain several persons, in order to maintain the invaluable blessing of a regular uninterrupted succession of christian ministers, to whose valid and efficacious prayers we may piously suppose the restoration was in a great measure owing. It falls out very luckily for this loyal preacher, that all his instances agree with something now-a-days. We all know that there is now in the world a set of English bishops, priests, and deacons, behind the curtain, who are perpetuating for us this invaluable blessing of a regular uninterrupted succession, and putting up valid prayers for another restoration; but that our orthodox preacher had these in his eye, would be a vain assertion.

Thirdly, said he, by breaking down the fences of the church, in repealing the laws made for its security, and allowing a Toleration to all persons, who call themselves Protestants, tho' under that name many were included, who did not believe the received doctrines of the Trinity. Where this was aim'd, is very plain, since in Cromwel's days several persons, who did not believe the received doctrines of the Trinity, were so far from being tolerated, that they were prosecuted with the utmost rigour.

II. By our injustice to the KING, which, said he, consisted in keeping him out of his rightful and hereditary dominions; which they did upon these principles.

First, *Vox populi est vox Dei*; which has since been urged by the church as an argument for hereditary right.

Secondly, *Salus populi est suprema lex*.

Thirdly, *Hereditary right* MAY be set aside.

Which some Whig-loobies have thought to be the principles of the revolution, and not of the Oliverian

usurpation; but what cannot ignorance and whiggism see?

Nay, said he, many of the King's friends themselves were imposed upon by the artful sophisms of the usurper's party, to declare against his RESTORATION; the principal of which were these:

First, That most of them had taken the Oaths to the usurper.

Secondly, That it would cost the nation a great deal of bloodshed to restore the King.

Thirdly, That the King and his friends were suspected to be of a different religion from what was generally professed here.

All which frivolous excuses he fully answered in a few words:

To the first, viz. That most of the King's friends had taken the oaths to the usurper: He answered, I grant it; but because they had done a wicked unjust thing, must they therefore continue in it? Wretched indeed must their case be, when their apology becomes their aggravation!

Here was an absolution from oaths, slap-dash at once, for the young students to carry home against they have next an occasion for perjury.

As to the second of these, viz. That it would cost the nation a great deal of bloodshed to restore the King: this objection, said he, is of just as much weight, as if a person who had broke a Limb should chuse to be a cripple all his life, because the surgeon would put him to some pain in the setting of it.

To the third, That the King and his friends were suspected to be of a different religion from what was generally professed here, he answered roundly thus:

Supposing it to be so, yet is there no more weight in it than in any of the rest; for it could not be denied that he had a just hereditary right to be our King: Now justice is of a divine eternal nature, and cannot be dispensed with upon any account; to do injustice under pretence of religion, is to obey God's laws by breaking God's laws: We must not, said he, do injustice to preserve

preserve the best church; or the best religion in the world.

Then he perverted what St. Paul says of Charity to Justice, and declaimed upon it thus:

Though I speak with the tongues of men and of angels, and have not justice, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and tho' I have all faith, so that I could remove mountains, and have not justice, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not justice, it profiteth me nothing.

Justice suffereth long, and is kind; justice envieth not; justice vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh but her own, is not easily provoked, thinketh no evil,

Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, RESTORETH all things.

The word RESTORETH was delivered in as remarkable a manner as it is printed, lest (though it was none of the apostle's words) his learned audience should not apprehend his meaning; and therefore he thundered it out amongst them with an emphasis that could not escape the shallowest apprehension.

There was one thing, which I observed pleased them extremely; it was a melancholy representation of the condition of our exiled Monarch: He was, said the preacher, in a mournful stile, obliged to wander about the earth, like a fugitive, from nation to nation, and from one people to another people; nay, his royal life was not out of danger, the usurper having employed ruffians to way-lay him, and shed his sacred blood: But the hand of providence, said he, guardeth the lives of Kings, and protecteth them from the malice of their enemies.

Mean while, said he, the usurper succeeded prosperously in all his undertakings: he was victorious in his wars,

wars, and artful in his treaties; the greatest monarchies courted his ALLIANCES; [this was whilst the quadruple alliance was on foot;] and the British nation, even under usurpation, was not inglorious.

There were, indeed, said he, several attempts made to restore the King; but they were either so unadvisedly begun, so rashly executed, and at last so unsuccessfully finished, that they served only to aggrandize the usurper, and to secure him in the unjust possession of the THRONE. — *Quare*, what THRONE Cromwell was ever in possession of?

Of those brave unfortunate men, who engaged in these attempts to restore the lawful heir, some were banished, others put to death, and the estates of both confiscated, which brought great sums into the usurper's exchequer: some indeed had their lives spared, either out of policy, or because their estates were not worth taking from them; but this only verified what the Wiseman says, That the mercies of the wicked are cruel.

But it will be remembered, to the lasting honour of this university, that during the usurpation, this venerable body continued constant and true to the royal exile, even whilst armed forces were within our walls.

He concluded with an exhortation to his brethren, not to despair under the greatest evils, but to wait with patience in sure and certain hope, *That HE that shall come, will come, and that all these things shall be brought to pass.*

This is a faithful account of his discourse upon this occasion, which I leave my readers to consider of till next *Saturday*; when I will acquaint them with the proceedings against it.

TERRÆ-FILIUS. N^o XVI.

O! Tempora! O! Mores! Senatus hoc intelligit, Consul videt, Hic tamen vivit! Cicero.

SATURDAY, March 11. 1721.



THE sermon which I have anatomiz'd in my last paper, cannot puzzle the readers any more than it did the auditors of it to find out its meaning: it was universally received in one sense, though with different emotions. I, who heard it my self, never saw such a variety of countenances as upon this occasion; some *few* sat with their eyes fixed in amaze and indignation upon the reverend preacher; others discovered a sort of pain and fear for their champion; some disdainfully smiled, and shewed a strange mixture of malice and satisfaction; whilst others looked with such traitorous vehemence, as if they would have rushed upon their *libell'd* king, were he within their reach, and, like *Shepherd*, have smote him to the heart.

It was applauded for the *boldest*, the *best guarded*, and *most excellent* sermon against the government, that had been preached even at *Oxford*, since the king's accession; all waved their caps to the preacher, as he passed through them out of the church, in testimony of their approbation; his health was the toast of the night, and his abilities the burthen of their conversation.

Several gentlemen, well affected to the king, and his administration, who were present at the delivery of it, and took down an abstract of it in writing, waited

waited for some time in expectation that the *vice-chancellor*, or some of the doctors or governors of the university, would take notice of so impudent an insult upon the government, whose creatures they are; but finding that nothing of this nature would be done, the reverend Mr. *Meadowcourt*, Fellow of *Merton* college, waited upon the *vice-chancellor*, and complained of a *seditions* sermon preach'd by Mr. *Wh—on* upon the day aforesaid, desiring that his notes might be demanded, and that he might be punished according as the Statutes directed.

To this the *vice-chancellor* answered, that he was at church himself, and that he did not observe any thing *seditions* in the sermon, nor had any doctor or head of a college complained that there was; and therefore he bad him particularize any passage, in which he apprehended the *sedition* was couched. But Mr. *Meadowcourt* reply'd, that he would not charge any particular passage, because if he did not do it exactly in the preacher's words, he might deny it to be his doctrine, and escape justice; and therefore he charged the tenor of the whole sermon with *sedition*, and desired that his notes might be examined, and that then the *seditions* passages would appear.

This complaint and request was the more reasonable, because, but a few months before, the *vice-chancellor* had demanded Mr. *Maurice's* notes, upon a complaint made against a sermon which he preach'd, that it contained something contrary to one of the Articles of the church of *England*, without any particular allegation; and he was prohibited to preach within the precincts of the university upon that account.

Yet in the present case, the *vice-chancellor* absolutely refused to demand the preacher's notes without a particular charge; though the statute in this case says, that if complaint be made against any sermon to the *vice-chancellor* upon reasonable ground of suspicion (*ab aliquo rationabilem suspicionis causam afferente*) that it contains any thing disagreeable or contrary to the doctrine, or discipline of the church
of

of England, the *vice-chancellor* shall demand an exact copy of the sermon, and call to his assistance *six or* other doctors of divinity, (of whom the *regius professor*, if he heard the sermon, shall be one,) who are to consider whether the complaint is just; and if it is, to punish the offender with *prohibition*, (to preach within the precincts of the university,) or with *recantation*: but, says the statute, if the sermon is suspected to tend to *sedition*, that then the *vice-chancellor*, with only *one* more doctor of divinity, shall punish the offender by *fine*, *publick recantation*, or *imprisonment*.

But the misfortune of the statute is, that if the *vice-chancellor* cannot see *sedition* in a sermon, the best eyes in the World besides avail nothing; which was our particular misfortune in the case of our *restoration-preacher*.

The *vice-chancellor* having refused to proceed upon a general complaint (though, as I observed, he did in the case of Mr. *Maurice*) the complainant drew up the following charge, and delivered it in writing to the *vice-chancellor*, viz.

“ I Charge it upon Mr. *Wh—on*, that the general scope and design of his late sermon was to asperse and blacken the administration of his majesty king GEORGE, by a partial and wrested representation of all the actions and circumstances of the present *reign*, as parallel to what happened during the usurpation of CROMWELL. I charge him likewise with maintaining several positions tending to arraign the justice of the late *glorious revolution*, and to subvert the foundation on which it stands: I therefore require, that the sermon be immediately called for, and examined by the proper judges; and that the offender be punish’d in such a manner as the statutes direct.

Richard Meadowcourt.

Neither did this charge in writing satisfy the *vice-chancellor*, any more than his verbal one before; nor could

could he be prevail'd upon to proceed against the preacher; defying the complainant to acquaint the government with his refusal; bidding him, in a scornful manner, take his course: *Do you, said he, what you think your duty to your king, and I will do what I think my duty to the university.*

Upon this repulse, Mr. *Meadowcourt* sent an abstract of the sermon to one of his majesty's principal *secretaries of state, with a letter informing him, what measures he had taken as the statutes directed, and what ill success he had met with from the *vice-chancellor*.

This abstract was afterwards attested by *seven or eight* gentlemen of the university; five of whom were *clergymen*, who offered to give their oaths to the truth of what they attested, and will, I believe, still do it, should it ever be required.

The *right honourable gentleman*, to whom this letter was sent, thought it an affair of such importance, that he laid it before the *lords justices* of the nation (the king being then abroad) who immediately dispatch'd a messenger to the *vice-chancellor*, commanding him to proceed according to statute against the preacher.

This *unexpected* command being brought to the *vice-chancellor*, he thought it not advisable to refuse any longer to do his duty; and therefore, having muster'd together *six* other grave doctors of divinity, (though, in cases of *sedition*, only *one* is required by statute, as before mention'd,) the preacher was sent for to *Golgotha*, where they met for this purpose, and his notes were demanded; not without suspicion amongst some persons, that notice was given him over-night to *lose* them, or get somebody to steal them away.

But these are only suspicions.—However, Mr. *preacher* appear'd, and *conscientiously* depos'd upon oath, that he had *lost his notes*: in which case the statute

* The right honourable *James Craggs*, Esq.

statute requires, that the person complain'd of shall be examin'd upon oath, as to the particulars he is charged with, or of which he stands *suspected*. Something of this nature was done, and the result of it sent back to the *lords justices*; but in so *prevaricating* and *unsatisfactory* a manner, that it convinc'd *them* of the factious spirit which reign'd at *Oxford*, not amongst the *young Lads* only (as hath often been speciously pretended) but even amongst the *scarlet gowns* and *veteran doctors* of the university.

Upon this contumelious behaviour to the government, something was thought necessary to be done for the *reformation* of the university, and much talk'd of at that time; but it has, I suppose, been so long post-pon'd to other business, that at last they have quite forgot it.

At the end of the year, the *vice-chancellor*, in a publick speech, triumph'd over the government, and insulted Mr. *Meadowcourt*, calling him *delator turbulentus, qui de peritissimo poetices professore, in oratione accuratissima tyrannidis miseras depingente, conquestus est; & quum ipse delatori inobediens fui, ad extraneos Judices provocavit, spresâ meâ auctoritate, spreto juramento suo; A turbulent Informer, who complain'd of our most ingenious professor of Poetry, for displaying in a most accurate manner the miseries of tyranny; and when I would not obey the informer, appeal'd to foreign judges, in contempt of my authority and his own oath.*

Mean while, this is the man, O ye *whiggs* and patrons of *liberty*! O ye *great talkers* for king *GEORGE* and the *protestant succession*! this, I say, is the man, who for preaching up *perjury*, *rebellion*, and *bondage* to the youth of the nation, for abusing the king, reviling his government, impeaching his right, and comparing him, and his *glorious* predecessor king *William*, with the worst of all *tyrants* and *usurpers*, gains esteem and encouragement, and popularity amongst us; enjoys at present a *good place*, and a *good fellowship*, and lives in daily expectations,

and under daily promises of new preferments and new honours!— Whilst those few, those very few, who, in opposition to *spiritual wickedness*, dar'd to assert the cause of the King, to whom they had sworn, and to oppose the person, whom they had abjured, are left to the fury and vengeance of those men, whose designs in the late *doubtful crisis* they watch'd and defeated: some of them have lost their *degrees*; some their *fellowships*; some have been *expell'd*, and some *ruin'd*; all have suffer'd for their zeal one way or other, either in their *interests*, their *bodies*, or *reputations*; none, that I know of, have been rewarded for it, nor even protected in their former *common rights*; but they lye despairing under *dereliction*, and the pains of *present*, or the terrors of *approaching* calamities.



TERRÆ-FILIUS. N° XVII.

*Audendum est, ut illustrata veritas pateat multique
à PERJURIO liberentur.* Laet.

WEDNESDAY, March 15.



T administers great comfort to me, under the fatigues of my *academical warfare*, that altho' some right grave and serious persons find fault with my *manner* of writing, none of my facts against the university have been contradicted by any of my correspondents. What I have urged in my *third* paper concerning *matriculation* is so just and reasonable, that it has occasion'd the two following letters; both of which will serve to explain and strengthen

strengthen what I have said upon that subject; to which end I now make them publick.

To the author of TERRÆ-FILIUS.

SIR,

“ **T**Hough I know it is commonly said, that
 “ whatever is establish’d by the authority of
 “ so learned a body as the university ought to be
 “ free from the censures of any private person; yet
 “ I humbly conceive, that what you or I shall
 “ write, cannot justly be offensive to them, if they
 “ be really lovers of truth, and not maintainers of
 “ a faction; because the severer and more rigid ad-
 “ versaries we shall be to their errors, so much the
 “ better friends are we to *them*. The errors (to
 “ use no worse a title) which I shall mention, are
 “ the *oaths* and *subscriptions* impos’d on every one
 “ at his *admittance* into, and *taking a degree* in the
 “ university. The *former* of these you hinted at
 “ some time ago; but I think it is of such impor-
 “ tance, that it ought to be more fully insisted on.
 “ Whatever diminishes or takes away the reverence
 “ or obligation of oaths, does at the same time dis-
 “ solve the strongest bonds of human society. Now,
 “ since an oath is so solemn a thing, I think it is
 “ agreed on that it ought to be reserv’d for *great*
 “ and *weighty* occasions. Whether this rule be ob-
 “ serv’d in the university of OXFORD, will best ap-
 “ pear from their practice. If any one that is six-
 “ teen years of age comes to the university, he is
 “ oblig’d by statute, before he can be admitted, so-
 “ lemnly to swear that he will observe all the sta-
 “ tutes and customs of the university, though he
 “ has never seen nor knows any thing of one of
 “ them; or, as *Hudibras* expresses it,

*By statute he’s oblig’d to vow
 To do he knows not what, nor how.*

“ for ’till after he has sworn this, he has no statute-
 “ book given him. I am not willing to make any
 “ reflections of my own upon this practice, and
 “ shall therefore only tell you what arch-bishop Til-
 “ loson says (*Vol. I. pag. 148. Fol.*) when he is num-
 “ bering up the different kinds of PERJURY. *In*
 “ *like manner, says he, he is guilty of perjury, who*
 “ *promiseth upon oath, what he is not morally, and*
 “ *reasonably certain he is likely to perform.* Now,
 “ whether or no a man may be said to be *morally*
 “ *and reasonably certain* that he shall perform things
 “ which *he knows nothing of*, I shall leave to the con-
 “ sideration of those who send their sons thither.
 “ However, to shew the likelihood of any one’s ob-
 “ serving these statutes, I shall only mention one,
 “ by which everyone is obliged not to play at *bowls*,
 “ not to go a *deer or hare-hunting*, nor to go to any
 “ *tavern, inn, ale-house, or tobacco-shop*, without the
 “ leave of the vice-chancellor.

“ But this is not the worst neither; for if any
 “ one be but *twelve years old* (*O! rem ridiculam*
 “ *cato & jocosam!*) he is obliged to subscribe to the
 “ thirty-nine articles, many of which numerous col-
 “ lection, as bishop Burnet says, relate to *subtil* and
 “ *abstruse* points, in which it is not easy for the
 “ *clergy themselves* to form a clear judgment; such
 “ as *original sin, free will, justification, predestination,*
 “ &c.

“ But what may we not expect from such for-
 “ ward youths as these are? They will certainly in
 “ time exceed OLIVER’s porter (who us’d to deter-
 “ mine every day *de omni scibili, & de quolibet ente*)
 “ since they can so soon and easily determine such
 “ matters as these are. However, lest they should
 “ grow too vain of their abilities, I shall recom-
 “ mend to them some reflections of the ingenious
 “ Mr. Locke, in his *Essay of Human Understanding*:
 “ *These persons, says he, however they may seem high*
 “ *and great to themselves, are confin’d to narrowness*
 “ *of thought, in that which should be the freest part*
 “ of

“ of man, their understandings: for this must needs
 “ be their case, when they live in places where care
 “ is taken to propagate truth without knowledge;
 “ where men are forced, at a venture, to be of the reli-
 “ gion of their country, and must therefore swallow down
 “ opinions, as silly people do empericks pills, without
 “ knowing what they are made of; or, like the common
 “ soldiers of an army, they must shew their warmth
 “ and courage, as their leaders direct, without ever
 “ examining, or so much as knowing the cause they
 “ contend for. *Hudibras* expresses partly the same
 “ thought thus:

*They must subscribe, unsight, unseen;
 To an unknown church-discipline;
 And what's this else, but before-hand
 T' engage, and after understand.
 It is, indeed, the self same case
 With theirs that swore t' & cætera's.*

“ I shall to this practice too beg leave to apply
 “ again the words of the fore-nam'd arch-bishop, in
 “ the same page: *When a man, says he, is uncertain
 “ whether what he swears to, be true, this likewise is
 “ perjury; for men ought to be certain of what they
 “ assert upon oath, and not swear at a venture. Now,
 “ to say that these gentlemen of twelve years old,
 “ swear and subscribe to these difficult and abstruse
 “ points, otherwise than at a venture, is what I
 “ think the scarlet of these learned imposers them-
 “ selves would even blush at. Nay, the very sta-
 “ tutes themselves seem to me to suppose them igno-
 “ rant of these articles when they subscribe to them,
 “ since 'tis the chief end of their tutors, ut insti-
 “ tuant eos in rudimentis religionis, & doctrina arti-
 “ culis, in synodo Lond. anno 1562. editis. That they
 “ may initiate and instruct (not confirm) them in the
 “ rudiments of religion and articles of faith, set forth by
 “ the synod of London, 1562.*

" I know 'tis commonly urg'd b
" in defence of their swearing thu
" ring their age, they may say wi
" *guā juravi, mentem injuratum* g
" ply to them in the words of the
" in her own explication of this o
" *nūdo cortice verborum sistis*, &
" *animum affert non obligandi seip*
" *perjurii crimine excusatum repude*
" any one insists upon the bare words
" swears without intending to lay his
" obligation, he must not therefore t
" cused from the guilt of PERJURY
" thinks I have been too severe,
" the university (the design of whi
" men in virtue and morality) de
" voidably subject all its members
" JURY (if arch-bishop Tillotson ha
" what perjury consists in,) I fl
" *amica universitas, sed magis amic*
" If you think fit to communica
" now sent you, you may expect
" with some reflections on the m
" degrees, from, SIR,

Your,

" P. S. You mention in one of y
" the V———T of OXFORD has for
" fee-houses there, to take in poor
" the penalty of being *discommon'd*
" commend to him, or his friends,
" sentence of bishop Taylor, a late r
" university: *Forbidding the publica*
" *which there is nothing impious, f*
" either that we distrust our cause,
" selves and our abilities: and it is
" policy to think that such indirect a

only urg'd by these youths,
 hearing thus, that confide-
 ray say with the poet, *Lin-*
juratam gero. I shall re-
 ords of the university itself,
 n of this oath: *Si quis in*
sistis, & ad jurandum
igandi seipsum, non ideo à
utum repudere se deber. If
 e bare words of an oath, and
 ng to lay his mind under any
 t therefore think himself ex-
 of PERJURY. If any one
 oo severe, in shewing that
 sign of which is to instruct
 norality) does almost una-
 s members to double PER-
 Tillotson has rightly defin'd
 s in,) I shall only reply,
magis amica VERITAS.
 communicate what I have
 may expect further trouble,
 as on the method of taking

Your, &c.

J. R.

n in one of your papers, that
 FORD has forbid all the cof-
 take in poor TERRY, under
 discommon'd: please to re-
 or his friends, the following
 aylor, a late member of that
 g the publication of books in
 g impious, says he, implies
 st our cause, or distrust our
 s: and it is but an illiterate
 ch indirect and uningenuous
 " proceedings

" proceedings can, amongst wise and free men, dis-
 " grate the author, and disrepute his writings: on
 " the contrary, says he, 'it will be found that the
 " price will be trebled of a condemn'd or a forbid-
 " den book."

SIR,

" **T** Hough I have been your constant reader,
 " and, by fatal experience, am convinc'd of
 " the truth of what is alleg'd against the univer-
 " sity of OXFORD; yet my own private business has
 " hitherto prevented my being your correspondent;
 " and I have, sore against my will, been obliged to
 " defer a happiness which I have long promis'd
 " my self.

" In your third paper you have treated of the
 " oaths which are impos'd on young students; but
 " there is one instance of the knavery of some of
 " the great men of the university, which certainly
 " must have escap'd your knowledge, or doubtless
 " you would have thought it too flagrant to have
 " been omitted.

" When I was matriculated I was about seven-
 " teen years of age, and consequently entitled to
 " take all the oaths; accordingly I subscrib'd the
 " thirty-nine articles of religion, (though, by the
 " bye, I did not know that I had done it till near six
 " months afterwards) and the then V—Ch—r
 " Dr. B——n, coming out of the convocation-
 " house, I took the oaths of supremacy, and of
 " observing the statutes, privileges, &c. of the uni-
 " versity. After which the doctor sign'd my ma-
 " triculation paper, testifying that I had also taken
 " the oath of allegiance, though not one word of
 " it, or his majesty King GEORGE, was then men-
 " tion'd.

" Should you, upon the publishing this letter, be
 " reproach'd as an inventor of falsehoods, and the
 " thing be objected against, as what was never
 " practis'd



" practis'd in the univer
" acquaint the world wi
" assert what I now only
" mation of.
" If this hint can any
" you are welcome to it,
" self the future correspon

Sir,

Yo

From the first of these, according to the notions men that our country ever, son, bishop Burnet, and M the universities (for serjea same of Cambridge) can imposing PERJURY upon initiating those of our yo guardians and ornament of the implicit guilt of tha not add, what every reader his own mind, that, if this charge, it is no wonder th corruption, breach of trust, at present, and has been common amongst us; for rier is broken through (and it, than such practices in t nation?) human society h itself, but armed force, and ry legions.

The last of these letters tions two particulars, whic remarks upon matriculation

1. That many, I might are not appriz'd, at the tim

the university, be but so kind as to
world with it, and I'll then openly
now only give you a private inti-
at can any ways be serviceable to you;
come to it, and may promise your
re correspondence of,

Your humble servant,

PRILALETES.

first of these, I think, it appears, that;
the notions of three of the greatest
country ever bred, archbishop Tillot-
son, and Mr. Locke, the directors of
s (for serjeant Mailler has prov'd the
bridge) cannot evade the charge of
JURY upon all their members, and of
e of our youth, who are to be the
ornament of the commonwealth, in
guilt of *that worst of crimes*. I need
every reader will naturally deduce in
l, that, if this *heinous* charge be a *true*
no wonder that there is so much *fraud*,
lack of trust, and *contempt of oaths* as is
nd has been of late years, too visibly
onght us; for when once this great bar-
through (and what can tend more to
practices in the publick schools of the
uman society has nothing to maintain
med force, and the authority of arbitra-

f these letters I publish because it men-
rticulars, which I took notice of in my
n *matriculation*, viz.
any, I might say, that most gentlemen
z'd, at the time when they *subscribe the*
thirty

thirty nine articles, that they do *subscribe* them; of
which I have had several personal instances amongst
my acquaintance. And,

2. That the oath of *allegiance* to King GEORGE
is often *evaded*; or *was*, at least, often *evaded* five
or *six* years ago.

I confess an *anonymous* letter is not a sufficient
voucher of the truth of any fact, and therefore I do
not urge the *last* of these letters as such; let every
reader believe or disbelieve it, as he thinks fit. All
that I can assure him is, that it is a *genuine* letter,
and came to my hands just as I publish it. But the
first, which consists of *argument* upon the *known*
practice of the university, is not liable to the same
objection.

I will close my observations upon this subject, in
some future paper, with giving the reader a *brevis-*
ary of our university statutes; from which *he* will
better judge how *consistently* they swear to them *all*,
and how *conscientiously* they observe them. He will
see whether, in a word, PERJURY is not the *neces-*
sary, *unavoidable* consequence of *matriculation*; or
(to change a cant term into plain *English*) whether
every student does not *suck it in with his MOTHER'S*
milk.



TERRE



TERRÆ-FILIUS. N° XVIII.

—Id Arbitror

Adprime in vita esse utile, ut nequid nimis

Ter. And.

SATURDAY, March 18.



IT is an opinion generally presum'd and admitted to be true, that *Interest governs the world*; which, however, is not so very plain to me, but that it may be worth an idle fellow's while to examine, if it be so true as we are told. There are certainly other springs of human actions, which have a great share in the affairs of the world. The desire of fame is the secret cause of all heroic and arduous enterprizes, and is reckoned a sufficient equivalent for the loss of quiet, and most other articles of a happy life; to this fatal principle are constantly sacrific'd the choicest spirits, the flower and ornament of every age, millions of soldiers, and authors. Reason is of prevailing authority with some few, and in so much reputation as to be claim'd by all. The unhappy society of *beaux esprits* in *More-fields* have not yet been brought to disclaim the conduct of this as their governing principle. I was lately ask'd by a near relation of mine, who has been a tenant there some time; If, in my conscience, I thought he and his brotherhood ought not to be trusted with their liberty, as well as the tribe of annuitants, subscribers, &c. I own, I was going to grant him his point, when he run on so oddly, against the conduct of the administration, in some late

late particulars, that prov'd to me the poor man must needs be very mad; I shook my head in token of my compassion and superior reason, and so left him.

It must not be forgot, that there are some (but a very few) who are under the direction of an odd principle enough; they call it their *conscience*: I believe the term is unintelligible and obsolete, except to a few of my disciples within the liberties, with whom I shall at present leave it; only adding, that this principle (however awkward and fantastic they may think it) would have a very good effect in a dignify'd clergyman, or the head of a college. And I must do a certain bench the justice to say, that I know above one or two of that reverend body, who are slaves to this principle at this very day. I speak what I think the truth, and I don't care whether any body believes me or not.

But from my own little observation I have been apt to think, that mankind is most generally under the power of another principle, which is of infinite variety, and partakes frequently of some one or other of the foregoing principles, and yet is in many respects different from any of them; 'tis what I shall at present distinguish by the name of HUMOUR, or that particular bent of mind, that obstinate turn of fondness and inclination, which almost every one feels, some time or other, for some favourite trifle, some good that exists chiefly in the fancy, and is often inconsistent either with interest, reputation, reason, or virtue, or all of these. The gratification of this humour, whatever it be, is generally what we mean by the word *Pleasure*; and yet we are so heartily friends, and at peace with our dear whimsies, that we make shift to call our *humour* by a better name, and endeavour to justify it (at least) to our selves, by disguising it under some of the more specious titles above-mention'd.

'Twou'd be endless, as well as impertinent, to enter into a detail or division of the variety of humour.

The

The reader easily recollects his own pleasures, and those of his acquaintance, and by what false logick, what pleasant sophistries every one justifies his particular inclination.

For my own part, I am afraid I must consider myself (amongst multitudes of other people in the beginning of life) as under the conduct of *humour* rather than any thing else; for I believe I shall never be thought to have made a proper court to my interest, by entering into a rash unadvised war with the fruitful and powerful provinces of *ignorance* and *idleness*, *perjury* and *profaneness*. Could I have kept my countenance, or not lost my temper, at the solemn stalking gravity, which, with an air of importance and pious contemplation, cover'd the deficiencies of *sense* and *honesty*, TERRÆ FILIUS might now have lived in sure and certain hopes of being one day a fellow of a college, and in the receipt of twenty pounds a year; but since it was not my *humour*, I must endeavour to repair the loss of that comfortable expectation, by persuading my reader that I am a confessor for the unprofitable interests of truth and liberty, and publick good, a character somewhat antique and ridiculous enough.

'Tis, however, a pleasure which I wou'd not exchange for any other, to think, that the world is crouded with people as wrong-headed as myself, and such too, as dare to persevere in their errors, with great spirit and resolution. Next to the satisfaction one finds in believing himself sincerely in the right, the greatest is, to discover we are in the wrong in good company; and I believe I am not the first, who, after having more than barely suspected himself to be wrong, has found friends enough in the same condition to vote him in the right.

None know so well as the unhappy the true value of company in misfortune: the most forlorn wretch in the world is he that is executed alone. Nothing in the personal character of criminals endears them so much to one another, as the likeness of their crimes.

And I have been told that the celebrated *Milton* never entered into conversation about *Homer's* character and writings, but discover'd (unknown to himself perhaps) that the *blindness* of those great men had an unaccountable share in the esteem and honour which the *Englishman* paid to the memory of the *Greek*.

For my own part, I don't well know how to resent or condemn the mistakes of others as I ought. Whoever has abandon'd his interest, and consulted only his *humour*, has retain'd me to his side, and is a justification of my own conduct. For this reason I am quieter than other people under all administrations; and foresee, that I am likely to pass my time, as well pleas'd as most of his majesty's subjects are: But next to the consolation I receive from the present conduct of Affairs, I find by historians, that *HUMOUR*, with the advantages of power and obstinacy, has had as great a share in the events of former times, as at present: this must needs make the *English* history to me the most entertaining book in the world.

There I meet with kings, who have judg'd so ill, as to believe they had an interest apart from that of their people; and that it was worth their while to support a favourite against their subjects united cries for justice. To maintain this trifling *humour*, be it remembred, that Crowns have been often hazarded, and sometimes lost. Whatever Flatteries may have been paid to such kings, while living, posterity does not remember them either as great princes, or honest men.

When I read of a minister, (whether of a rapacious, or a negligent, unknowing *humour*), who unreasonably presum'd upon his prince's favour, which, in the progress of the history, appears to be too weak, or too fickle to protect them; methinks I attend the noble lord to his scaffold with as much swelling satisfaction as the injur'd Commons who impeach'd him.

There have been parliaments too, or parties in them, who for meer gratification of the popular *humour*, have inveterately push'd the ruin of a favourite, (meerly because he was so, and without hopes of a better to succeed him,) as far as an absolute rupture with the prince, and the miseries of a civil war. Caprice and *humour* have been fatal in the subject as well as the crown, and have, from both, dictated such violences in politicks, as have often overthrown the prosperity of this nation, and entail'd perpetual misfortune upon it.

I repel the Inclination of retailing some of my historical literature to my readers, which would be matter of great Satisfaction to my self, however it might fare with them. But the profession of the quill have lately dealt so much in this sort of ware, that I shall for once conquer my *humour*, and conclude, that if reason be the best gift from heaven to Man, 'tis base and ungrateful for him to resign himself to any other conduct. Reason is the test of *humour*; and that *humour* which is unreasonable, ought to be scandalous. He that is guided by reason, however imperfect, will pass a Life happy, useful, and uniform; but the *humourist* is a contemptible, uncertain creature, open to much vexation himself, and is of consequence to others only by chance.



TERRÆ-FILIUS. N^o XIX.

Ἐρωτα μᾶλλον ἢ χεῖ.

Anacreon.

WEDNESDAY, March 21.



MY business has hitherto been wholly with the *male delinquents* in our *universities*; but I am advis'd by a friend, that I should not, if I design a general reformation of manners, neglect the other part of the species. I remember an old gentleman has often told me, that he could guess at the character of a Man, and the Figure he made in the world, by observing that of his mistress. There is so much truth in this, that women are the cause of more than half the good or ill actions of a man's best days: they are our very looking-glasses; we dress our selves at them; and many times, like *Narcissus*, unfortunately fall in love with our selves from the figure we make at this deceitful light. If a man's mistress is kind, it is to be seen in him in every trifling action of the day; if cruel, no pleasure has its right taste to him: and of so ill consequence are both these extreams to a young man, who should be minding his improvement, that the one makes him much too volatile to apply himself, the other too stupid and splenatic to take any delight in his business or studies.

I knew a promising lad, who came to the university, after having been approv'd thro' one of our best schools, as a diligent and ingenious scholar: he was the very favourite of his master, and I have

K 2

heard

heard him fondly commend his first steps in the world of learning: I knew him for some time, after he came among us, maintain the same character; he kept his chamber, and employ'd himself whilst he was in it: the misfortune that attended him was, indeed, that the poor young fellow did not dress smart, nay often was really dirty: by degrees he got acquainted in the university with some of those who call themselves the *beaux esprits* of the place; of these he sought the conversation, first out of curiosity and hopes of improvement, 'till insensibly he forgot that motive which had brought him among them. He saw, though he could not agree they had a vast deal of learning, that they had very good linnen; not abundance of wit, indeed, but very rich lace, red stockings, silver-button'd coats, and other things, which constitute a man of taste in Oxford. All this, I say, he saw; and as they were most of them good-natur'd fellows, was not offended at their dress, because he lik'd the men. And tho' it was a great while before he began to copy after them, yet nothing is more certain, than that imitation follows approbation. They were continually crying, *Dick, prithee let's burn this damn'd brown Wig of thine; get thee a little more linnen.* To this the poor youth had little to say; he perceiv'd the practice was entirely against him, but did not well know how to come up to it. He was a lad of good sense, and consider'd this alteration of himself would make him be taken too much notice of, and, it may be, his new dress might set so awkward, that he would become the jest of his acquaintance. This was a remarkable obstacle; but the archest of the wags found a way to overcome it: says he, to the rest of his companions, If *Dick* is by this means afraid of displeasing any body in this affair, it follows, that to countervail this inconvenience, we must find out somebody for him to please. Immediately the hint was taken: G---d, *Dick*, says one, did you never see miss *Flavia*, one of our top toasts? No, quoth he, unless

unless at her window. Well, faith, says he, to be plain, she likes you; I my self heard her say in publick company, "*I have been shew'd Mr. Such-a-one*" several times; every body says, he's a man of fire; "it is a thousand pities he's such a sloven." This bait was so palpably laid, it could not fail of succeeding. He was wavering in his own opinion before; but *women* (at once so great is their power to do good or harm) in an instant turn'd the scale. My gentleman very modestly (tho' wishing not to be undeceiv'd) cry'd, I am sure you jest: a slight allegation of the contrary clear'd up this scruple; and immediately he cry'd, did you ever talk with her? Has she wit? so long his reason held him. But when t'other answer'd, she has the *whitest neck*, the *softest hand*, the *most charming eyes*, the poor youth sigh'd, and smil'd, and blush'd, and put himself into all the variety of postures that this new idea could dictate. To be short, no supper could he eat that night; home he went, walk'd about his chamber, and talk'd aloud to himself; at last, threw his wig in the fire, and, like a man of resolution, cry'd, *By-god, I'll go see her to morrow.*

Thus was the fatal blow struck. See, ye fair ones, what mischiefs ye might do unknowing, when your charms are only talk'd of in your absence! How much greater then must be your influence, when you arm your self in all the pride of beauty for a conquest? The unhappy youth, I am here speaking of, held his resolution of being convinc'd of what he pleas'd himself so much in the thoughts of: next day his mercer was sent to (all his friends of eclat in the university fatally assisting him to promote his credit, which, while he was his own conductor, he never had strain'd); he fear'd the tradesmen would think him craz'd by this sudden change; so, to palliate this, it was buzz'd about, that our *smart* elect had an estate fallen to him from a distant relation, and that as soon as he was of age, money would be very plenty with him. There *scarce need-*

ed this to make Mr. — ready to furnish him with all materials to equip him; the sempstress, milliner, all courted his custom; so kind, so good natured are these sort of people in Oxford, that they never refuse to ruin any young gentleman *which way he pleases*.

Behold him then equipt; his *trusty friends*, since they could not have an opportunity of making the fair female acquainted with the affair privately, were the first to declare among the *mixt Assemblies* about the town, that *Dick* was smitten, and they were sure, drest at Miss——. The Girl was not displeas'd to be the object of his flame; the rather, because this wonder, wrought *naturally* as the thought, bore the face of a miracle. This was turning a bull into a *Jupiter*, and she thought that a much genteeler metamorphosis, than the god into a beast. The industry of his brother *smarts* brought them together; each was pleas'd they knew not why, unless, because they thought the other was so. As soon as this interview was over, they counted to themselves every look that had past, and satisfied themselves with a reciprocal passion, which they fancied they had inspired each other with. So far innocence ill-conducted is capable of erring. From this happy day *Dick's* books become of little other use, but to lay his bands and ruffles on; adieu to all thoughts of advancement in learning; he had *nobler views*.

Yet so fortunate was he by what he retain'd of his former reading, the soil held so much of what had been already sown, that when it became no longer cultivated, it now and then put forth a blade among the weeds, which a little resembled that of the true seed, but had none of its intrinsic worth. His brain, which could not all on a sudden become barren, now and then produced a sonnet, a letter to *Corinna*, which dwindled by, degrees from bad to worse, till at last he could not find any thing better than an epithet to toast his mistress.

In

In this unhappy state he languishes at present; the girl is fond of his addresses, and the publick notice that is taken of her by this poor lover; the only good luck that attends this pair is, that neither of them have (since the amour commenc'd) had use enough of thought to consider of the danger, nor spirit enough to spur them to the pleasure of a more strict union.

Now I have told this tale, I would not have any of my readers think I design to bear hard upon that sex, which is the perfection of the species; for the bad ones, censure is of no force with them, nor would I remember there are such in the world, but as a foil to the good. I would only warn the best of them from being influenc'd by the thoughts of pleasing and being agreeable to a person in the state of the gentleman I have been talking of, on whom they can have no design, which prudence warrants, or which wisdom can approve. Let them aim their darts on a more proper part of mankind, and always set a greater value on their power, than to exercise it on poor boys. I have said it can do themselves no good; and if they urge that they do it in sport, the answer of the frogs is not in this place ill applied, *Ladies! It may be play to you, but 'tis death to them.*



TERRÆ-FILIUS. N^o XX.

Quid dignum tanto feret hic promissor hiatu ?

Hor.

SATURDAY, March 24.



HERE is not (said a shrewd wag) a more *uncommon* thing in the world than *common sense*; and I will add to the paradox, by adding, that this *uncommon* thing, called *common sense*, is no where more *uncommon*, than (where it ought to be most *common*) in our nurseries of *literature* and *religion*.

By *common sense* we usually and justly understand the faculty to discern one thing from another, and the ordinary ability to keep our selves from being imposed upon by gross contradictions, palpable inconsistencies, and unmask'd imposture. By a man of *common sense* we mean one who knows, as we say, *white from black*, and *chalk from cheese*; that *two and two make four*; and that *a mountain is bigger than a mole-hill*: in short, when we say a man has *common sense*, we only say, that *he is not a fool*, which (as uncourtly as it may sound) is a very great character; a character, which most men indeed pretend to, but what very few deserve: For though *common sense*, as before defined, is what the most vulgar and unlearned think themselves possess'd of; yet is it in the most learned often wanting: we are all born without it, and most of us educated in defiance of it; such obstacles and prejudices lie in its way, that it is attained (if at all) with great struggle, pain, and anxiety; and when attained, (a melancholy

lancholy consideration!) it comes accompanied with infamy and contempt.

It would, no doubt, be thought a very unmannerly and ungentleman-like thing in me, should I call the whole university of *Oxford* a *nest of fools*, or say that they are not endued with *common sense*; and I thank heaven I am better bred than to say any thing that may seem shocking; though, by the bye, a much better writer, and a finer Gentleman than I pretend to be, called *all the world so*; but he was an *heathen*, you will say; and, God forbid, that *christians* should know no better than *heathens*!

I desire, however, that my *good breeding* may not be interpreted as an evidence of their *wisdom*; since it cannot be esteemed any more a proof of that, than it is of the *chastity* of certain ladies residing at *Billingsgate*, or of the *integrity* of certain gentlemen, who used to meet in *Broadstreet*, that I do not, out of the niceness of my nature, call them a parcel of Wh—es and R—es.

It is natural for us to rail at what we do not possess: a man *out of place* thinks it impossible for any one *in place* to be an *honest man*; an *ugly* old hag hates a *pretty* young woman; and a *broken gamester* has a mortal aversion to a *rich miser*. In like manner, when I hear the addled *sculls* and *grey beards* of *Golgotha* inveighing against *carnal reason* and *common sense*, I cannot help shrewdly suspecting, that they are destitute of those things which they are so bitter against.

At least, whatever portion of *common sense* they enjoy themselves, they take especial care to keep it from those under their tuition, having innumerable large volumes by them, written on purpose to obscure the understanding of their pupils, and to obliterate or confound all those impressions of right and wrong which they bring with them to the university; their several systems of logick, metaphysics, ethicks, and divinity are calculated for this design, being fill'd up with inconsistent notions, dark cloudy terms,

terms, and unintelligible definitions, which tend not to instruct, but to perplex; to put out the light of reason, not to assist or strengthen it; and to palliate *falsehood*, not to discover *truth*.

By the help of these cant words, and this learned gibberish, *popery* maintain'd it self and its superstitions for many centuries in *England*; something very like *popery*, tho' call'd by another name, does still maintain it self amongst us, and the whole business of our education seems to be to defend those absurdities and impositions which we have, long ago, renounced: for there is nothing so inconsistent with *common sense*, but they can prove it to be true; nor any thing so demonstrably true, but what, by this *sylogistical hocus-pocus*, they can prove to be false; a *seasonable distinction* is always ready at hand to assist them at a pinch; and, if they have occasion to retract what they have before allowed, a pretty well-wrought *subdistinction* will prepare the way for them.

This art of *chopping logick* (as it is most properly called) is the easiest Art in the world; for it requires neither natural Parts, nor acquir'd learning, to make any one a compleat master of it; a good *memory* is the only *one* thing necessary to arrive at a perfection in it; and even that may upon occasion be dispensed with; as by the following account of the method of their disputations at *Oxford* will appear.

The *persons* of this argumentative *drama* are three, *viz.* the *opponent*, the *respondent*, and the *moderator*.

The *opponent* is the person who always begins the attack, and is sure of losing the day, being always (as they call it) on the wrong side of the question; tho' oftentimes, that side is palpably the right side, according to our modern philosophy and discoveries.

The *respondent* sits over-against the *opponent*, and is prepar'd to deny whatever he affirms, and always comes

comes off with flying colours; which must needs make him enter the lists with great fortitude and intrepidity.

The *moderator* is the *hero*, or principal character of the *drama*, and is not much unlike the goddess *Victoria*, as describ'd by the poets, hovering between two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is this difference, indeed, between the *military* combatants and our *school* combatants, that the latter know the issue of their conflict before they begin, which the *former* do not.

This *moderator* struts about between the two *wordy* champions, during the time of action, to see that they do not wander from the question in debate; and when he perceives them deviating from it, to cut them short, and put them into the right road again; for which purpose he is provided with a great quantity of *subtle* terms and phrases of art, such as, *quoad hoc*, & *quoad illud*, *formaliter* & *materialiter*, *pradicamentaliter* & *transcendaliter*, *actualiter* & *potentialiter*, *directè* & *per se*, *reductivè* & *per accidens*, *entitativè* & *quidditativè*, &c. all which I would explain to my *english* reader with all my heart, if I could.

Having describ'd the *persons* of this *ethico-logico-physico-metaphysico-theological* drama, I will now give some account of the *drama* it self, or rather of the method of conducting it.

Academical disputations are two-fold, *ordinary* and *extraordinary*: *ordinary* disputations are those which are privately perform'd in colleges every day, or twice or thrice a week (according to different customs or statutes) in term-time; *extraordinary* disputations I call those which are perform'd in the publick schools of the university, as requisite qualifications for *degrees*: the method of both is the same, and equally arduous is the performance. But I will confine my account to the *publick* disputations,

tions, because more *solemn* and *important* than the other.

When any person is to *come up* in the schools to dispute (*pro formâ*) for his *degree*, he is obliged by statute to fix a paper upon both the gates of the schools, before *eight* a clock in the morning, signifying that he is to dispute in the afternoon upon such a question (which is to be approved of by the *master of the schools*) with his own name, and the name of the *college* or *hall* to which he belongs.

All students in the university, who are above one year's standing, and have not taken their *bachelor* (*of arts*) degree, are required by statute to be present at this *awful solemnity*, which is design'd for a publick proof of the progress he has made in the *art of reasoning*; tho', in fact, it is no more than a *formal* repetition of a set of syllogisms upon some ridiculous question in *logick*, which they get by *rote*, or, perhaps, only read out of their *caps*, which lie before them with their Notes in 'em.

These commodious sets of syllogisms are called STRINGS, and descend from *undergraduate* to *undergraduate*, in a regular succession; so that, when any candidate for a degree, is to exercise his talent in argumentation, he has nothing else to do, but to enquire amongst his friends for a string upon *such* or *such a question*, and to get it by heart, or read it over in his *cap*, as aforesaid. I have in my custody a book of *strings* upon most or all of the questions discuss'd in a certain college, very famous for their *ratiocinative* faculty; on the first leaf of which are these words,

Ex dono Richardi P——e *prima Classi Bne-*
factoris munificentissimi.

From whence it appears, that this *Richard P——e* was a great *string-maker*, and by his beneficent labours had furnish'd his successors in the *first class*,
with

with a sufficient inheritance of syllogisms, to be as good *logicians* as himself, without taking any pains.

Behold, loving reader, the whole art and mystery of *logick*, as it is taught in the most famous university in the world; and judge for thy self, whether Sir *Richard Steel* has not describ'd it very justly in his dedication to the pope, thus:

"This method may be call'd the *art of wrangling*,
 "as long as the *moderator* of the dispute is at leisure;
 "and may well enough be suppos'd to be a game at
 "learned racket. The *question* is the *ball* of conten-
 "tion; and he wins, who shews himself able to keep
 "up the *ball* longest. A *syllogism* strikes it to the re-
 "spondent: and a *negation*, or a lucky *distinction* re-
 "turns it back to the *opponent*: and so, it flies over
 "the heads of those, who have time to sit under it,
 "till the *judge* of the game strikes it down, with au-
 "thority, into rest and silence."



TERRÆ-FILIUS. N^o XXI.

—*Addictus* jurare in Verba MAGISTRI. Hor.

WEDNESDAY, March 28.



Forgot, in my last paper, to mention that our *christian* MOTHER of arts and sciences took a particular liking to an old *heathen* atheistical philosopher, one *Aristotle* by name; to whose musty systems of *logick*, *rhetorick*, *politicks*, and *ethicks*, she was so much wedded, that she constituted them the standards of those arts to all succeeding generations; and by statute obliged her *matriculated* issue to de-

L fend

send and maintain all his *peripatetical* doctrines, right and wrong together, to the last gasp of their breath, and the last drop of their ink; and it was further enacted, by the authority aforesaid, that, if any person should presume to dispute or deny the *Stagyrite's* opinion in any publick exercise, the said exercise should not pass *pro formâ*; and moreover, that the audacious delinquent should be fined *five shillings* for every such offence; a sum, which every philosophical *Freethinker* does not care to pay, for pretending to be wiser than his forefathers.

This old *Pagan* was undoubtedly a very learned man in his time, and has left several notable treatises behind him; nay, I will suppose, in his behalf, that we have had nothing like them published ever since, except (*absit invidia verbo*) the inspired books of the *New Testament*; though a very able *Logician*, and an *Oxonian* too, nay, and a member of a college, where *Aristotle* has no reason to complain of disrespect, has been heard to declare, that the *BEST Book that was ever written*, except the *BIBLE*, was *SMIGLECIUS*.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that *Aristotle*, as by law established, is the best author, that ever set pen to paper: I have indeed often heard our countryman, *John Locke*, put in competition with him; but to me it seems very plain that *Aristotle* was a deeper scholar than *Locke*, because he wrote in *Greek* (which was his *mother tongue*) and a better churchman, because *less* of a *christian*.

But, as great a friend as I am to this old *heathen philosopher*, I can see no reason to believe every thing he says, nor to swallow his *truths* and his *falsehoods* together; I would therefore humbly propose a reformation of learning from the *philosophical popery*, which prevails at present in our universities; I would have no more an *infallibility* pretended to in the *schools*, than in the *church*; no absolute determi-

determination of speculative points reposed in any *man*, or body of *men*; but I would have an universal toleration allowed to all students and lovers of truth, to enquire impartially after it, and to dispute freely about it; I would have all inexplicable jargon, insignificant terms, and empty phraseology, with which our disputations have been long encumber'd, banish'd from the *schools*; and, in a few words, I would have our learned education, which at present soars too far into *metaphysical* and *invisible* regions, reduced to *natural reason* and *common sense*.

I am glad that, in some colleges in *Oxford*, this reformation of learning is already begun; where, I hear, it is frequent for the *tutors*, in their lectures upon many points of philosophy, to tell their *pupils* that, in the schools, they must hold such a side of the argument; *but* that the other side is demonstrably the right side.

If this honest spirit of reformation should prevail, we might expect to see plain truth and sincere knowledge flourish in our universities, instead of false learning and disguis'd ignorance.

But, says the rigid disciplinarian, shall we have no stated rule to go by? no fix'd method of deciding our disputes? What endless animosities and quarrels will arise amongst ignorant and obstinate men, if we are all left to our own licentious imaginations and unrestrain'd judgments?

To this I answer; that if we have any *stated rule* or *fixed method* of deciding disputes, besides the force of truth and conviction, we had as good not dispute at all; if *Aristotle* is to be our *gospel*, let us even turn to the words of *Aristotle*, and not rend the *peripatetick* church with needless schisms and divisions.

But, if an universal liberty were allow'd to debate upon all subjects with freedom and impartiality, I should not be in any great pain for the consequence; it is, indeed, pretended, that *Aristotle's* authority

authority was first of all establish'd, to prevent those quarrels and skirmishes which us'd frequently to happen in the universities between different parties of scholars, who maintain'd different opinions, and scorn'd to yield either of them to the other; in which case they used to adjourn from the *schools* into some neighbouring field, and there finish their debates, with more convincing arguments, and more unanswerable *sylogisms*.

In these *polemical* debates (properly so call'd) it is said that many persons were so thoroughly confuted by their antagonists, that they never open'd their mouths in controversy again, nor ever hunted another question through the wild mæanders of *mood* and *figure*.

To restore therefore the publick peace, and to keep the scholastick disputations from coming to blows and bloodshed, it was found necessary to establish some *unerring rule of philosophical faith*, and resolve the decision of all controversies into some certain method.

This is the best account that we have of the origin and institution of the *Aristotelical* dominion in the universities; we must dispute to *no purpose*, because our academical predecessors could not dispute without going to *loggerheads*; and thus the folly of our forefathers (like *Adam's sin*) derives upon us the unhappy necessity of defending absurdities, and of propagating falshood.

Whilst our education continues in this state, it is impossible that truth, or knowledge, or learning, should increase; the most that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wise as don *Aristotle*, and no wiser; with this unlucky clause annex'd to it, that we must take his *Wisdom* and his *Folly*, his *Dreams* and his *Arguments*, in the Lump together: — ARISTOTELEM similiter totamque peripateticorum doctrinam pro virili defendere teneantur. Vid. Statut. Tir. VI, Sect. 2.

To

To fill up the remaining part of this paper, I will present the reader with a short *string* of syllogisms, upon a common question, as it was disputed about three years ago; Dr. B——n being then vice-ch——r.

Intrent OPPONENTS, RESPONDENS, & MODERATOR.

Opponent. *Propono tibi, domine, hanc questionem, (viz.) — An datur actio in distans?*

Respondens. *Non datur actio in distans.*

Oppon. *Datur actio in distans; ergo falleris.*

Resp. *Negatur antecedens.*

Oppon. *Probo antecedentem;*

Si datur fluxus virium Agentis, cum distat Agens, tum datur actio in distans.

Sed datur fluxus virium agentis, cum distat agens.

Ergo datur actio in distans.

Resp. *Negatur minor.*

Oppon. *Probo minorem;*

Vice-Cancellarius est agens;

Sed datur fluxus virium Vice-Cancellarii, cum distat Vice-Cancellarius.

Ergo, datur fluxus virium agentis, cum distat agens.

Resp. *Negatur minor.*

Oppon. *Probo minorem;*

*Si disputans parvisiis, vel aliquis * Galero indutus timet, & patitur, dato spatio inter Vice-Cancellarium & disputantem vel Galero indutum, tum datur fluxus virium Vice-Cancellarii, cum distat Vice-Cancellarius.*

Sed disputans Parvisiis vel aliquis Galero indutus timet & patitur, dato spatio inter Vice-

L 3

Can-

* Wearing of Hats in the university is punishable by statute.

Cancellarium & disputantem vel Galero indutum:

Ergò datur fluxus virium Vice-Cancellarii cum distat Vice-Cancellarius.

Resp. Negatur tum minor, tum sequela.

Oppon. Constat minor ex perfectissimâ Academiæ disciplinâ & experienciâ; & valet sequela, quoniam incutere timorem alicui est agere in aliquem.

Moderator. Distinguendum est ad tuam probationem.

Terror non procedit à fluxu sive ex effluviis Vice-Cancellarii; sed Bedelli forsitan (viz. Whist—s & M—ck Muff—nus) * baculis suis incutiunt terrorem.

Et dico, secundo, quod imaginatio Disputantis sibi incutiat terrorem; quippè nihil est materialiter terrificum vel in Bar—io vel in Whist—ro, vel (utcumque obeso) in Muff—dino; sit quamvis formalitèr.

I chose to give my reader the foregoing string, as a specimen of our learned *disputations* at Oxford; because it was really a *new* one, (which, I assure him, is a very great rarity,) and was, I believe, made by the *disputant* himself. I give it him entire, with all its *apparatus* and *responses*, and *repetitions*, and *distinctions*, that he might see how exact they are in the management of an argument, and how skilful in spinning it out to a due length, with all the auxiliary redundances of words and form.

TERRÆ-

* The Beadles of the university carry silver Staves in their hands.



TERRÆ-FILIUS. N° XXII.

— Par nobile FRATRUM.

SATURDAY, March 31.



BEING inform'd, that what I have cursorily said in one of my papers concerning a gentleman (Mr. Meadowcourt) of Merton College, viz. that he was put into the Black Book for drinking king George's health, and obliged to plead the benefit of his Majesty's Act of Grace to get his degree, after he had been kept out of it two years for that heinous Offence: I say, being informed that this charge has been sturdily deny'd as a falshood at Oxford, I will give the reader a true account of the whole matter, from beginning to end.

I confess, it does not displease me to find the gowned gentlemen so willing to conceal or evade this insolent, and almost incredible transaction: It looks as if they had some modesty left, and were ashamed to own what they cannot possibly justify.

As this affair was occasion'd by a society of gentlemen, call'd the *Constitution Club*, it may be expected that I should give an account of that society; but I design to do this at large in a paper by it self, in which I will fully explain the motives of its institution, the unblameableness of its conduct, and the reasons of its declension; so that at present

sent I will content my self with premising in general, that this society took its rise from the Iniquity of the times, and was intended to promote and cultivate friendship between all such persons as favoured our present happy constitution: They thought themselves obliged openly and publickly to avow their loyalty, and manifest their sincere affection to king GEORGE upon all proper and becoming occasions, and to check, as much as in them lay, the vast torrent of treason and disaffection which overflowed the university. They thought it their duty to shew all possible marks of respect to those faithful *officers*, who were seasonably sent to that place, by the favour of the government, to protect the quiet part of the king's subjects, and to suppress the tumultuary practices of the profess'd enemies to his majesty's person and government; and for constantly adhering to what they thought their duty in these points, and for no other cause, that they can apprehend, they have been so unfortunate as to become obnoxious to the university, and to feel, many of them, the severe effects of their resentments.

This short account of the *Constitution Club* is sufficient for our present purpose, to which I now proceed.

On the 29th of May 1716. in the evening, the *Constitution Club*, and several officers in colonel *Handyside's* regiment, met together at the tavern. Whilst they were drinking the king's and other loyal healths, several squibs were thrown in at the window, which burnt some of their cloaths, and filled the room with fire and smoak. Besides this, they were continually insulted with loud peals of hisses and exclamations of *down with the Round-heads*, from the gownmen, and other disorderly people in the street; of which they took no notice. They continued together till about eleven of clock, or not quite so late, when Mr. *Holt* of *Maudlin*

Maudlin college, *Sub-Proctor* at that time, came, and making up to Mr. *Meadowcourt* (who happen'd to be steward of the *Club* that night) demanded of him the reason of their being at the tavern. Mr. *Meadowcourt* rose up, and told him, that they were met together to commemorate the *Restoration* of king *Charles II.* and to drink king *George's* health; and that they should be obliged to HIM if he would be pleas'd to drink king *George's* health with them; which the *Proctor*, after some intreaties, comply'd with. After which, one of the captains went to him, and desired him to excuse the scholars that were there, promising that he would take care that no harm or disorder should be committed, and then waited upon the *Proctor* down stairs.

The next day Mr. *Meadowcourt* was sent for by Mr. *Holt*; who, when he came to him, told him that he had spoken words to him the night before, that were affronting and improper to be spoken to a *Proctor*; that however, he would not insist upon the affront, nor take any advantage of him for words, which he attributed to the effects of wine, but that his brother *Proctor* Mr. *White* of *Christ-Church* college (though the words were not spoken to him, nor in his presence) was very angry with him, and had desir'd that the power of taking *Cognizance* of, and proceeding against all that was done that night, might be transferred into his hands; that he was therefore no longer a party concerned in this affair, but advis'd him as a friend to go to Mr. *White*, and, in submissive terms, to make his peace with him. Mr. *Meadowcourt* answered, that he knew no occasion which he had given Mr. *White* to be angry with him; that for any improper words which he might speak the night before, he begg'd his [Mr. *Holt's*] pardon, and assur'd him, that whatever he spoke, it was not with any design to affront him; and desired him that, since Mr. *White* did not take him at the tavern, and since he himself was the only person, whom
he

he had any way offended, he would be pleased not to deliver him up to Mr. *White*, but inflict upon him what punishment he thought fit, which he would willingly submit to. He press'd him, as far as was proper, to consent to this, but was not able to prevail.

The reader cannot help remarking, that these *affronting* and *improper* words, about which all this stir was made, were only those which are printed in *Italick* characters, desiring the *Proctor* to *drink* George's health with the company. They may, for ought I know, be *improper*; and I don't in the least doubt, but that they were *affronting*: but yet, methinks, the *submission* which Mr. *Meadowcourt* made was enough to appease an ordinary resentment.

The day following, Mr. *Meadowcourt* waited upon Mr. *White*, to whom he was now assign'd over by Mr. *Holt*: I will not believe so unchristian a thing of Mr. *White*, as to suppose that he desired the prosecution of Mr. *Meadowcourt*, in order to gratify an old grudge against him; though, by his being so very *officious* in such an *ill-natur'd* office (which most people would rather *avoid* than *seek*) he has given occasion to such an uncharitable reflection.

Mr. *Meadowcourt*, the first time he waited upon Mr. *White*, found him in a most ungovernable passion; insomuch that he often brandish'd his arm at him, and told him, that the members of the *Constitution Club* were the most *profligate* fellows in the university, and all deserved to be expell'd, for pretending to have *more loyalty* (very *profligate* indeed!) than the rest of the university; he wondered how *they*, who, were but an *handful* of men, could have the impudence to oppose themselves to such a majority; and declared, that there were *ten Tories* in the university for *one Whig*. He said, that Mr. *Meadowcourt* had been notoriously guilty of *keeping company with officers*; that he was a *miscreant*, and had committed

mitted the most flagrant crimes that ever any person had done before; that he made it his Business to oppose the university; that he had been guilty of *rebellion* against the university, and much more to the same purpose; telling him, that the honour of the university, the authority of magistrates, and his *own conscience* (good man!) obliged him to proceed against him with the utmost rigour and severity.

On the morrow, he went to him again, as he had ordered him, to pay him *forty shillings*, the mulct impos'd by the statute, for being found out of his college after *nine* a-clock at night; though, by the way, it is very rarely insisted upon, unless from poor *roundheads*.

He told him, when he paid this money, that he must not expect that this would be all the punishment that would be inflicted on him, though it was not yet determined after what manner he should be proceeded against; that there would be a very strict scrutiny made into his character and actions; and that if any of those facts, which had been charg'd against him, could be found out, he might depend upon being *expell'd*,

In this *mild* and *gentle* manner was Mr. *Meadowcourt* treated; and in the *same* mild and gentle manner must every one expect to be treated, 'till things are altered, who discovers the same zeal for the present government, and the protestant succession.

Several persons of note in the university interceded with Mr. *White* in behalf of Mr. *Meadowcourt*, and desired him to be reconciled to him; amongst whom were a most noble *duke* and *marquiss*, who were pleased to use pressing instances to Mr. *White* in this matter: I have heard (but do not aver the truth of it) that Mr. *White* gave their lordships his word, that he would put all up, and proceed no farther; though, soon after this, Mr. *Meadowcourt* heard that he had put him into the *Black Book*, and sentenced him to be kept back from his degree for *two* years.

The

The *Black Book* is a register of the university, kept by the *Proctor*, in which he records any person that affronts him, or the university; and no person, who is so recorded, can proceed to his degree, 'till he has given the *Proctor*, who put him in, satisfaction; which must be entered accordingly in that book.

TERRÆ-FILIUS. N^o XXIII.

—*inexorable Fatum.*

Virg.

WEDNESDAY, April 4:



R. Meadowcourt, finding Mr. *White* thus inexorable and unrelenting, had but small hopes that any intercession would prevail with him, after *two noble lords* had been so unhandsomely dealt by; and therefore he submitted to his burthen, resting contented without his *degree*, and without knowing for what reasons he was detained from it 'till the *two years* were almost expired. He then thought it time to be let into the secret of his crimes, that he might be able to make a defence against them; and therefore he waited upon the then *Proctor*, Mr. *Steed* (of *All-Souls-College*) the day on which he laid down his office, and desired leave to transcribe a copy of what Mr. *White* had laid to his charge, and register'd in the *Black Book*; which Mr. *Steed* readily consented to, and received him with much kindness and humanity.

When he looked into that *dreadful and gloomy volume*, it surpriz'd him to find himself made answerable, not only for a charge of crimes placed to his own Name,

name, but also for a charge of crimes placed to another gentleman's name; both which charges, I will make publick, lest the jealous reader should suspect them to be worse than they are, or that I stifle the worst part of them.

They are drawn up in *Latin*, but I will insert them in *English*, for the use of all my readers.

June 28. 1716.

LET Mr. Carty of University-College be kept from the degree, which he stands for next, for the space of one whole year,

I. For *prophaning*, with *mad intemperance*, that day, on which he ought, with *sober chearfulness*, to have commemorated the restoration of king Charles II. and the royal family, nay, of monarchy itself, and the church of *England*.

II. For drinking in company with those persons, who insolently boast of their loyalty to King George, and endeavour to render almost all the university, besides themselves, suspected of disaffection.

III. For calling together a great mob of people, as if to see a *shew*, and drinking impious execrations, out of the tavern window, against several worthy persons, who are the *best friends to the church and the king*; by this means, provoking the beholders to return them the same abuses; from whence followed a detestable breach of the peace.

IV. For refusing to go home to his college after nine a-clock at night, though he was more than once commanded to do it, by the *Junior Proctor*, who came thither to quell the riot.

V. For being caught at the same place again by the *Senior Proctor*, and pretending, as he was admonished by him, to go home; but with a design to come and drink again.

LET Mr. Meadowcourt of Merton-College be kept back from the degree which he stands for next, for the space of *two years*; nor be admitted to *supplicate for his grace*, until he confesses his manifold crimes, and asks pardon *upon his knees*.

VI. Not only for being an accomplice with Mr. Carty in all his *faults*, (or rather *crimes*,) but also,

VII. For being not only a companion, but likewise a remarkable *abbettor* of certain officers, who ran up and down the *high-street* with their *swords drawn*, to the great terror of the *townsmen* and *scholars*.

VIII. For *breaking out to that degree of impudence*, (when the Proctor admonished him to go home from the tavern at an unseasonable hour,) as to command all the company, with a loud voice, to *drink King GEORGE's health*.

Joh. W. Proc. Jun.

Of all these pompous articles, Mr. Meadowcourt owns himself guilty only of the last, *viz.* That he was caught out of his college at an unstatutable hour, (for which he paid *forty shillings*, which is the penalty annex'd to that crime by the statute,) and that he did drink king George's health in the presence of the proctor; which being deem'd an affront, he asked his pardon for it, and offer'd to make him any other *honourable satisfaction*.

But, as to all the other articles, he utterly denies himself to be guilty of any of them, having many undeniable testimonies to vindicate his Innocence, whenever he should have an opportunity; particularly, in answer to what is alledg'd against him in the *seventh* article, [which relates to him singly,] Mr. Meadowcourt solemnly declares, that he was so far from being an *abettor* and *encourager* of any such officers, as are mention'd to run up and down the high-street with drawn Swords in their hands, to the great
terror

terror of the townsmen and scholars, that he was not even an eye-witness of them; and he challenges any of those magnanimous townsmen or scholars who were frighten'd at the sight of these naked swords, to say that they saw him either as an Encourager or a Companion of those officers, in whatever was done by them in the street; which, no doubt, they would have done, if they could, after he had put them into such *bodily fear*.

In this, and every other particular (except those two beforemention'd) he could undeniably have purged himself from the guilt laid to his charge. — But *proving* and *disproving* are not *academical* methods of proceeding; the dull forms of *Westminster-Hall* being too tedious for the *literati* to observe. — If you would be *acquitted* by them, you must *plead guilty*, and *submit*.

Upon the expiration of the two years, Mr. Meadowcourt made application to the then Proctor for leave to *supplicate* for his grace, and proceed to his (master of arts) degree. The Proctor's answer was, that he thought it *reasonable* he should have leave; but that he could not grant it him, without Mr. White's consent; and that he would go himself to Mr. White, and speak to him in his behalf; accordingly he went the same day to Mr. White, who told him that he was very willing Mr. Meadowcourt should now proceed to his degree; but that it was necessary first to consult Mr. Holt (to whom the king's health was drank) about it, to know whether he would concur with him; and that he would write to Mr. Holt, (who was then at the Bath,) and acquaint him with his answer.

Some time after this, Mr. Holt return'd to Oxford, and having receiv'd a letter from Mr. Meadowcourt concerning this affair, sent for him to his chamber, and assur'd him, that he had resolv'd from the beginning not to make himself a party in this affair; that he had resign'd it entirely into Mr. White's hands, and therefore could not resume it,

without seeming to withdraw that confidence which he had before placed in Mr. *White*; that for his own part, he required no satisfaction to be given to him; that his consent went along with Mr. *White*'s consent; and that it was imply'd in whatsoever Mr. *White* should think fit to act. Mr. *Meadowcourt*, however, begg'd of him, that since Mr. *White* insisted upon it, he would be pleas'd to speak to him, and let him know that he had receiv'd satisfaction, and was willing to let Mr. *Meadowcourt* have his degree; which Mr. *Holt* promis'd, and took his leave of him at that time.

To make short of the story; they neither of them intended that Mr. *Meadowcourt* should have his degree; Mr. *White* could not do it without Mr. *Holt*'s consent; and Mr. *Holt* had left it entirely to Mr. *White*, who, for all that, would not concern himself, *without Mr. Holt, who had from the beginning resolv'd to be no party in this affair.* Thus did they bandy it about, sending Mr. *Meadowcourt* backward and forward upon *sleeveless* errands; till, at last, having jumbled their learned noddles together, they sent him a paper, containing the following articles, which they insisted upon to be read by Mr. *Meadowcourt* in the *convocation-house*, before he should proceed to his degree.

I. I do acknowledge all the crimes laid to my charge in the *Black Book*; and that I deserved the punishment imposed on me.

II. I do acknowledge that the story of my being punish'd on account of my affection to king *George*, and his illustrious house, is unjust and injurious, not only to the Reputation of the *Proctor*, but of the whole university.

III. I do profess sincerely, that I do not believe that I was punish'd on that account.

IV. I am very thankful for the CLEMENCY of the university, in remitting the ignominious part of
of

of the punishment, viz. begging pardon upon *my knees*.

V. I beg pardon of *Almighty God*, of the *Proctor*, and all the *Masters*, for the offences which I have committed respectively against them; and I promise that I will, by my future behaviour, make the best amends I can, for having offended by the *worst of examples*.

Modest! reasonable! candid! and honourable gentlemen! I stand astonish'd at Mr. *Meadowcourt's* obstinacy and perverseness, that he should refuse to comply with such *fair and equitable* terms! Alas! it is now too evident that he has, indeed, play'd the *rebel against the university*; and been notoriously *GUILTY of keeping company with OFFICERS*.

Bold and contumacious wretch! how easy would it have been for him (according to *academical custom*) to confess himself *guilty* of crimes, of which he knew and could prove himself to be *guiltless*.

To allow the *justice* of a punishment which he was convinced was *unjust and arbitrary*?

To declare, in the face of the *convocation*, that a *story* was *false and scandalous*, which was *notorious and demonstrable*?

To acknowledge *clemency*, where he had experienced nothing but *cruelty*; and to beg *pardon* of those, whom he was not conscious of having *offended*?

How easy, I say, would all this have been to any one, that had liv'd *seven or eight* years within the sound of *Christ-Church Tom*, and under the tuition of so good a *Woman*? But *matriculation*, like divers other *good things*, is quite thrown away upon some people.

Mr. *Meadowcourt* having rejected this submission, desponded for some time of ever obtaining his degree; but duly weighing the *beimou'ness* of his offences, and the time when they were committed, since which his majesty has been pleased to publish

—an act of grace, he was advised that he was included in it; and that amongst his fellow-subjects in iniquity, who had talked treason, drunk treason, plotted and rebelled against his majesty, he might also hope to find mercy from it, for insolently boasting of his loyalty to his majesty, and audaciously drinking his majesty's health to one of his majesty's vicegerents.

This method therefore he resolved to try; but meeting with new difficulties upon this occasion, I must refer the particulars to my next; which will close this subject,



TERRÆ-FILIUS. N^o XXIV.

—servetur ad imum

Qualis ab incepto processerit & sibi constet. Hor.

SATURDAY, April 7.



IN pursuance of the advice given to Mr. Meadowcourt by his friends, to plead his majesty's act of grace in the Vice-Chancellor's court, which they inform'd him extended to those pretended crimes, which were registred against him in the *Black Book*; he went to one B——r, a *Proctor* of the court, (not a *proctor* of the university, who is a quite different officer,) and retain'd him with a fee, giving him the following instructions:

That he should cite the two *proctors* (of the university) to give their reasons in the court for continuing his name in the *Black Book*; and, upon giving their reasons, he should plead the act of grace in his behalf, and petition the court to decree, that his name might

might be blotted out. He at first scrupled to cite the *proctors* into the court, and required to be allow'd a great deal of time to consider of this *nice* and *ticklish* affair, (as he call'd it;) but, upon Mr. *Meadowcourt*'s refusing to agree to any delay, and pressing him to proceed with all possible expedition, he promis'd to follow his instructions.

When the day came, on which Mr. *Meadowcourt* design'd his cause should be brought into the court, he went to B—r, whom he had retained, to know whether he had cited the two *proctors*: he told him that he had not; that he (Mr. *Meadowcourt*) was too hasty, and would do his cause harm by going on so fast; that he had been with the Vice-Chancellor, and inform'd him of the whole case; that the Vice-Chancellor had promis'd to consider of it; and that he could not, by any means, proceed, till he had known the Vice-Chancellor's thoughts of the matter.

Finding his business was likely to be carried on but slowly, under B—r's management, Mr. *Meadowcourt* went from him to one Pl—ll, another proctor of the court, and told him what he wanted to have done, without mentioning any thing of his intention to plead the *act of grace*: he seem'd very ready to undertake the cause; but said, that it was too late to send a citation to the *proctors* that day; and that he would not fail to do it the next week.

From him Mr. *Meadowcourt* return'd to B—r, and told him, that his business would not admit of any delay; and therefore hoped that he would not take it ill, if he try'd whether it was possible for another proctor to bring it sooner into the court, than he found he was inclined to do. To this B—r gave Mr. *Meadowcourt* a civil answer, and left him.

In the afternoon Pl—ll came to him, and said, that he had talk'd with the *Affessor* of the court; that

that his was a very *ticklish* business; that he did not know what to say to it; that it was never known that the *proctors* had been put into the *court*; that it was a *dangerous* thing; that he must take time to consider whether any thing could be done in it, or not; and that, in fine, *he had much better make some acknowledgment to Mr. White, and beg pardon.*

All that Mr. *Meadowcourt* was able to say to him now could not prevail with him to undertake his cause; and he found, by what he said, that he had been terrify'd and discourag'd both by *B-----*, and by the *Affessor*.

Upon this, Mr. *Meadowcourt* resolv'd to offer his cause to the rest of the *proctors*, and try whether they would all reject it: wherefore, the next morning he went to *A-----* of *All-Souls* college, *Br-----* of *New-Inn* hall, and *I-----* of *Maudlin* college.

The first of these told him, that he was going out of town, and should not return again before the end of the term.

Br----- said, that it was a *ticklish* case; that he should be glad to serve Mr. *Meadowcourt*, but was afraid of bringing himself into a *scrape*, and of *disobliging the university*.

And *I-----* was of opinion too, that it was a very nice case, and beg'd that he might be excus'd from being concern'd in it.

Thus was his cause rejected by all the *proctors*; the Vice-Chancellor's court was shut against him; he was precluded from all access to justice, and injuriously withheld from claiming the benefit of a law, to which these very men, perhaps, ow'd the power they enjoy'd to do him this injury.

He then waited upon the Vice-Chancellor, and told him, that he had a cause to be brought into his court; that he had apply'd himself to all the *proctors* of the court; that none of them would undertake it; and that therefore he begg'd the favour of him to assign him a *proctor*, and to oblige him to bring his cause
into

into the court. Sir, said the Vice-Chancellor, what is your cause? He answer'd that he would have the *two proctors* of the university cited to give their reasons in the *court* for continuing his name in the *Black Book*. This, said the Vice-Chancellor, is such a cause as none of the proctors (of the *court*) thought it safe to appear in; that it had not been known that the proctors (of the *university*) were ever cited to appear in the *court*; and that his name was continued in the *Black Book*, *because* he had not given Mr. *White* satisfaction. Mr. *Meadowcourt* told him, that he desired the proctors might give their reasons in the *court*. Your business said the Vice-Chancellor, is not with the *present proctors*, but with Mr. *White*, who put you into the *Black Book*, and you are to make up the matter with him. Mr. *Meadowcourt* answer'd, that he did not think that he had any thing to do with Mr. *White*; that his complaint lay against the proctors in office; that he was directed by his friends to proceed against them; and that he thought himself oblig'd to follow their direction.

Then, said the Vice-Chancellor, you are ill-directed; that he would advise him to go to Mr. *White*, and desire him to take his name out of the *Black Book*, and to enter his *satisfecit*. Mr. *Meadowcourt* told him, that he had waited upon Mr. *White* often enough already; that he insisted upon unreasonable terms of satisfaction; that he had been very ill us'd by Mr. *White*; and that he would not concern himself with him, nor speak to him any more about it; but that he would proceed in the *court*, if he (the Vice-Chancellor) would give him leave; that if he would not give him leave, he had no more to say, and must rest satisfy'd.——Upon this Mr. *Meadowcourt* was going away; when the Vice-Chancellor said, Sir, I do not say that I will not give you leave; I will consider of it, and you shall hear from me in a day or two's time.

I forgot to mention, that B——, when Mr. *Meadowcourt* went to him first, said, That he thought that

that he had a right to plead the *act of grace*; and that he afterwards intimated to Mr. *Meadowcourt*, that the *Assessor* and that the Vice-Chancellor were of the same opinion.

I cannot therefore but ascribe this dilatory and evasive conduct of the Vice-Chancellor, as well as the combination of the *Assessor* and *proctors* of the court, to a consciousness that Mr. *Meadowcourt* was entitled to the *act of grace*, which they fear'd would relieve him from the injuries he had long lain under, and deprive the university of their promised triumph and revenge, from the hopes they had of forcing him at last to comply with a base and scandalous form of submission.

When the Vice-Chancellor found that Mr. *Meadowcourt* was resolved to plead the *act of grace*, and not submit to Mr. *White*, his next artifice was to make him plead it *privately* to him and Mr. *White*, and not in the court, being assur'd, I suppose, to have it known that he obliged a gentleman to plead the benefit of *such an act* upon *such an occasion*: but Mr. *Meadowcourt* insisted upon pleading it in the court, which he was advis'd was the only legal way; and told the Vice-Chancellor that if he would not give him leave to proceed in his court, he should look upon it that his court was shut up against him, and that he was deny'd a privilege which every member of the university had a right to.

At length the Vice-Chancellor assign'd him a *proctor*, whom he ordered to *cite* the two *proctors* of the university into the court; as soon as the *proctor* had done this, the Vice-Chancellor ordered him to *summon* them; and then, after much ado, ordered him to *cite* them again, and sent Mr. *Meadowcourt* word that he had agreed to let his cause be brought into the court on such a day.

Accordingly Mr. *Meadowcourt* went to the court, and one of the *proctors* of the university appeared and left the *Black Book* with the *Assessor*: upon reading over the pretended charge of crimes registred in it
and,

and Mr. *Meadowcourt's* plea, the *Affessor* decreed that his crimes were wiped off by the *act of grace*, and that his name should be put out of the *Black Book*.

The next *congregation* (which is a meeting of the members of the university to grant degrees) he stood for his *grace*, which was deny'd (as was suspected) by Mr. *White*.

The second time he stood for his *grace*, he was deny'd, as it was supposed, by a *master of arts* of *Jesus college*.

But the person who denies any body his *grace*, being obliged to give his reasons for it the third time, and having nothing to alledge against Mr. *Meadowcourt*, since the *act*, of which he pleaded the benefit, took place, his *grace* was granted the third time he stood for it; and the next *congregation* he was presented to his *degree*.

Thus did he at length escape out of the hands of his merciless enemies and persecutors, who, by this one instance, in every step they took, seem'd desirous to convince people what hardships, injuries, oppression, and discouragements, they keep in store for those men, who insolently dare to affront the university, by honouring king *George* and the protestant succession.

I have pursued this affair through all its various scenes of partiality, corruption, and prevarication, fairly and honestly, without concealing any thing which was urg'd against Mr. *Meadowcourt*, or charging the officers of the university with any method (however seemingly unjust and arbitrary) which they did not take upon this occasion: and I now leave the world to judge, whether I have not made my charge good, that Mr. *Meadowcourt* suffered all this for his affection to king *George*, and was obliged to plead his majesty's *act of grace* for drinking his majesty's health; the chief article against him in the *Black Book*, and on which (even there) the greatest stress is laid, being, that he proceeded so far in impudence as to command all the company with a loud voice, to drink king *George's* health.

TERRÆ

TERRÆ-FILIUS. N^o XXV.

— non cessavere POETÆ
Nocturno certaremero.

Hor.

WEDNESDAY, April 11.



THE OXFORD POETICAL CLUB has, of late, made a great bustle in our news-papers, and usher'd several *poems* and *miscellanies* into the world, with the publick sanction of its recommendation: it puzzled me a long time to find out what persons this ingenious *society* was compos'd of, and where they assembled together; I thought it a little strange, that I should have liv'd so long in *Oxford*, and never heard of so remarkable a cabal of wits; and more strange, that after I had heard of 'em in a publick news-paper, I was still as much at a loss to know who they were, or at what place they met, as before. My curiosity was very strong within me, and haunted me night and day to be inform'd; for this purpose, I enquired amongst all my friends, and spar'd no pains to satisfy my self, but could not hear any tale or tidings of them: however, having the particular happiness to be acquainted with Mr. CURLL, who has had the honour to receive several obliging letters from these gentlemen, which were inserted in the *evening-post*, in commendation of him and his celebrated authors, I thought I could not fail of being inform'd by him in each particular concerning them

them. Accordingly I waited upon him one morning, and requested this favour of him; but he very civilly desired to be excus'd; for that the gentlemen had strictly enjoin'd him to keep their names secret; that several persons of quality had sent to know, who they were, but he durst not, for his life, discover them to any creature living. He added, that the world might expect several excellent things from the same hands, and particularly a large miscellany, then in the press; but that being all persons of the best distinction in the university; and as they do it, said he, only for their amusement, I doubt very much, whether even then the gentlemen will suffer themselves to be known.

This disappointment made me utterly despair of ever making any discovery; and therefore from that time I forbore all farther enquiries.

And yet (such is the waywardness of human life!) what the utmost labour and industry could not accomplish, a meer, unaccountable accident brought to light; and when all the visible means in the world had fail'd, chance, almighty chance, prosper'd my wishes, and gave me a full account of the institution, laws, and members, of this renown'd society, as also some of their most considerable productions; all which it is my duty to communicate to my reader; but I hope he will pardon me, if (for certain reasons) I cannot oblige him with the secret by which I made this discovery.

Divers eminent and most ingenious gentlemen, true lovers and judges of poetry, having with great grief observ'd that noble art declining in Oxford, (its antient seat and fountain,) resolv'd, if possible, to restore it to its pristine vigour and glory. They justly apprehended both from reason and experience, that a critical lecture, once a term, though never so judicious, was not sufficient; and that the theory of any art was defective without the practice; and therefore they thought the best method to forward this design, would be to institute a weekly meeting of the finest genius's and *beau esprits* of the university, at

a certain place, to be appointed by them, where they might debate the cause of poetry, and put its laws into regular execution. This proposal was immediately assented to; and the next question was, *where to meet?*

This occasion'd a short debate, some speaking in behalf of the *King's Head*, and some declaring for the *Crown*; but they were both oppos'd by others, who presum'd, that the *Three Tuns* would suit them much better; in which they carry'd their point, and the *Three Tuns* was thereupon nominated the place of meeting, upon these two proviso's, *That Mr. Bradgate would keep good wine, and a pretty wench at the bar; both which are by all criticks allow'd to be of indispensable use in poetical operations.*

This club is miscellaneously compos'd of persons of all faculties, and persons of no faculties, as *lawyers, parsons, physicians, gentlemen commoners, &c.* and is stiled a *society for the reformation and improvement of the antient art and mystery of rhyme-making.*

The present members are the reverend Dr. *Drybones*, Dr. *Livy*, Dr. *Crassus*, Mr. *Peter Crambo*, Mr. *Thomas Sadman*, Mr. *Edward Fustian*, Mr. *John Fingle*, Mr. *Timothy Tripler*, Mr. *Oliver Point*, Mr. *Daniel Easy*, Mr. *Alexander Tag*, Mr. *James Stanza*, Mr. *Thomas Paroquet*, Mr. *Thomas Wharton*, and Mr. *Pickering Rich*.

At their first meeting there had like to have been a warm contest between the aforesaid Mr. *Wharton* and Mr. *Rich*, who stood candidates for the *President's chair*; and the members were in some perplexity which of the two they should prefer to that honour, having both of 'em distinguish'd themselves in an *uncommon* manner: But at last, they came to a resolution, *namine contradicente*, that it did of right belong to Mr. *Wharton*, in consideration of his *seniority*, and of his *professorship* in the *same art*; with this clause, however, in favour of Mr. *Rich*, that the *society* did not by this intend to suggest that the said Mr. *Wharton* possesses any superior talents, skill,

skill, or abilities, in the said art, to him the said Mr. Rich.

This was esteemed a very prudent and politick clause, as it prevented all manner of bickering, jealousy, and emulation, in point of honour, between these two gentlemen, which might otherwise occasion great heats and animosities among the members, who would of course divide themselves into parties, some on one side, and some on the other, as their particular fancies, interests, or prejudices, led them, to the apparent danger, if not the total dissolution of the society.

Whereas, by this cautious method, the honour of both parties was preserv'd untouch'd; and though Mr. Wharton took possession of the *chair*, yet Mr. Rich was declared as good a poet, and the next successor.

Having settled this dispute, they appointed a committee, to prepare such laws, as should appear necessary for the preservation and good order of the society — This Committee was composed of the aforesaid Mr. Pickering Rich, chairman, Mr. Peter Crambo, Mr. Thomas Sadman, Mr. Edward Fustian, and Mr. Daniel Easy; who drew up the following orders, to be obey'd by all persons belonging or to belong to the said society, viz.

I. That no person be admitted a member of this society, without *Letters Testimonial*, to be sign'd by three persons of credit, that he has distinguished himself in some *tale, catch, sonnet, epigram, madrigal, anagram, acrostick, tragedy, comedy, farce, or epick poem*.

II. That no person be admitted a member of this society, who has any *visible way of living*, or can spend *five shillings per annum de proprio*; it being an established maxim, that no *rich man* can be a *good poet*.

III. That no member do presume to discover the secrets of this society to any body whatsoever, upon pain of expulsion.

IV. That no member in any of his poetical lucubrations do transgress the rules of *Aristotle*, or any

other sound critick, antient or modern, under pain of having his said lucubrations burnt, in a full club, by the hands of the *small-beer drawer*.

V. That no member do presume in any of his writings, to reflect on the *church of England*, as by *law establish'd*, or either of the two famous universities, or upon any magistrate or member of the same, under the pain of having his said writings burnt as aforesaid, and being himself expell'd.

VI. That no tobacco be smoak'd in this society; the fumigation thereof being supposed to cloud the poetical faculty, and to clog the subtle wheels of the Imagination.

VII. That no member do repeat any verses, without leave first had and obtained from Mr. *President*.

VIII. That no person be allowed above the space of one hour at a time to *repeat*.

IX. That no person do print any of his verses, without the approbation of the *major* part of this society, under pain of expulsion.

X. That every member do subscribe his name to the foregoing articles.

When these several orders were reported to the society by the committee, some objections were made to *three* of them.

First, Dr. *Crassus* objected against the *sixth*; that being a very *fat* man, and of a *grass* constitution, he humbly apprehended that the use of *tobacco* would carry off those noxious, heavy particles, which turn the edge of his fancy, and obstruct his *intellectual perspiration*.

He was seconded in this by a physician, his friend, who confirm'd what he said; upon which a clause was ordered to be insert'd, to impower the said Dr. *Crassus* to enjoy the free use of *tobacco*. Provided nevertheless, that he smoak in a corner of the room, so as not to offend the rest of the company.

Then Mr. *Paroquet* made his objection against the *second* article, alledging, that he could not, with a safe
con-

conscience, declare, that he had no *visible way of living*; or that he could not spend *five shillings per Annum de proprio*. But he was quickly made easy in this by Mr. President, who with great judgment explain'd the nature of that article, by observing, *That as God is the sole author and disposer of all Things, we cannot in a strict sense, call any thing our own; nor say that we have any visible way of living, our daily bread being the bounty of his invisible hand; and therefore, said that pious casuist, you may, salva conscientia, declare that you have no visible way of living; and that you cannot spend five shillings per annum de proprio, though according to vain human computation, you are worth five thousand pounds a year.*

Lastly, Mr. Timothy Triplet objected against the last article, upon the humble representation, that he could not write, and therefore could not comply with the strict letter of the law; but he offer'd to set his mark, if that would do; which was accepted without any hesitation; it being truly no *uncommon Thing* in many an excellent poet.

All these Difficulties being removed, the several articles were ordered to be fairly *engrossed, and framed*, to be hung up over the *mantle-piece* in their club-room, for the use of the members.

And then they paid their reckoning, and adjourned till that day sevensnight.

The minutes of their proceedings shall be the subject of our next.





TERRÆ-FILIUS. N° XXVI.

*Sit locus & nostris, aliqua tibi parte Libellis,
Qua Peto, qua Marfus, quaque Catullus erit.*

Martial.

SATURDAY, April 14.

Minutes of the OXFORD POETICAL CLUB.



HE members being met, and Mr. President having assum'd the chair, three preliminary bumpers pass'd round the board; after which Dr. CRASSUS, in pursuance of the power granted to him, as mentioned in our last, retir'd to a snug corner of the room, where a little table was placed for him, with pipes and tobacco upon it: then the doctor handled his Arms; and as he was glazing his pipe with a Ball of supersine wax, which he always carries in his pocket for that use, he alarm'd the room with a sudden peal of laughter, which drew the eyes of the assembly towards him, and made all of them very solicitous to know the conceit which occasioned it; but the doctor was not, for several minutes, able to do it, the fit continuing upon him, and growing louder and louder: at last, when it began to intermit, he made a shift to reveal the cause of his mirth thus; *Why, gentlemen,* said he, — ha! ha! ha! — *why, gentlemen, I say, the prettiest Epigram!* ha! ha! ha! *I cannot tell you for my Life. — I have made, I say, the prettiest epigram upon this ball of wax here,* ha! ha! ha! — *that you ever heard in your lives. Shall I repeat it, Mr. President? — By all means,*
doctor

doctor, said he; *no body more proper to open the assembly than doctor Crassus!* — Then the doctor compos'd his countenance, and standing up, with the ball of wax in his right hand, pronounc'd the following distich with an heroick emphasis.

*This wax, d'ye see, with which my pipe I glaze,
Is the best wax I ever us'd in all my days.*

Ha! ha! ha! *How d'ye like it, gentlemen, ha! ha! ha! Is it not very pretty, gentlemen? — Very pretty, without flattery, doctor, said they all; very excellent, indeed.* Upon which the doctor smiled pleasantly, and lighted his pipe.

Then Mr. *Alexander Tag* desired to be informed, whether the *fifth* article, which prohibits all reflections upon the church of England, as by law establish'd, excludes the use of the *heathen deities* in his christian compositions; which was answer'd him in the negative; it being, as they observ'd, impossible to excel in love-poetry without them. Upon which Mr. *Tag* express'd a great deal of joy; telling them, that he had almost finish'd a long *Epithalamium*, which he would shortly submit to their examination.

By this time their poetical blood began to circulate, and several members repeated their *extemporary* verses with great fluency and applause; always first clearing their throats with a glass of Port, and a loud *Hem!*

During the first part of the night their thoughts were something gloomy and run upon *elegies* and *epitaphs* upon living as well as dead men; but you will find them brighten up as the night advances, and the bottles increase. They begin with *satire* and *funeral lamentation*; but end with *love, smuttiness*, and a song. *Exempli gratiâ:*

On

On PETER R—DAL of Oriel College,

*Here lies R—dal Peter,
Of Oriel, the Eater.
Whom death at last has eaten:
Thus is the biter bitten.
This is for a memorial
Of Peter R—dal of Oriel.*

Upon old Jo. Pullen of Mandlin-Hall.

*Here lies Jo. Pullen,
Wrapt up in Woollen.*

Upon Jacob Bobart, keeper of the physick-garden.

*Here lies Jacob Bobart,
Nail'd up in a Cupboard.*

On the cook of St. John's college.

*Here lies the honest cook of our college,
Who chous'd us of eight hundred pounds to
my knowledge.*

These four were all written by a gentleman, who has, on many occasions, distinguish'd his taste of wit and humour.

On Mr. R—ffell of Merton college.

*Here lies count R—ffell,
Who made a damn'd bustle.*

This alludes to their late election of fellows, and was written by that poignant and most sarcastical epigrammatist, Mr. Oliver Point.

An epitaph upon the Whigs.

*Crossing o'er the South-Sea, in the late stormy
weather,
Down sunk the poor whigs, and their leaders toge-
ther:
So false, boys, at last, is our old proverb found.
That born to be hang'd, they would never be
drown'd.*

Upon

Upon one's pulling out a *purse* with *verses* only in it.

*A purse with bad verses, and no money at all,
Is the worst of all purses, but Purse of Edmund-Hall.*

When this last epigram, which was also written by Mr. POINT, was repeated to the club, it was objected by a great critick, that Mr. *Purse*, as he call'd him, spell'd his name *Pearse*, and that therefore the whole *sing* of the epigram was lost; but Mr. *Point* reply'd, that in these performances it was sufficient to consult the *ear* only, and that, at least, it was a true epigram *to be spoken*; tho', perhaps, it might lose some of its *salt* in the *reading*. In which he had the consent of the board.

On Doctor G——'s back-door.

*Within upon her back is laid
A chopping, strapping Chambermaid.*

This also was written by Mr. *Point*. N. B. The doctor married his *chambermaid*.

On the Lady *Jades* and Dr. *Fr—n*.

*Jades tires, and kills all animals that ride her,
From Babboon Tom to the Oxonian Spider.*

I own, I cannot understand this epigram; but as it was written by no less an hand than the *President* himself, I must suppose that there is something very *cutting* contained in it, tho' my *ignorance* cannot find it out.

On Mr. YOUNG.

*Hail! mighty bard! noted for * tickling song,
Mayst thou continue like thy verse, and be for ever
YOUNG.*

This

N. B. He wrote a poem to Mr. *Ticket*.

This was written by Mr. *James Stanza*, and was mightily applauded, when rehears'd: but whether it was designed by way of *Satire* or *Panegyrick*, this deponent cannot positively set forth.

An AUTHOR's epitaph. Written by himself.

*Here lies the author of the APPARITION,
Who dy'd, God wot, but in a poor condition:
If, reader, you would shun his fate,
Nor write, nor preach for Church or State.
Be dull, exceeding dull, and you'll be great.* }

To Mr. *Townshend* the stone-cutter, now Mayor.
By Dr. *Craffus*.

*Mr. Mayor, the famous stone-cutter,
Hang out your lights, for, by G—d, I'm in the Gutter.*

*You must suppose, gentlemen, said the doctor, that
I am going home late, and drunk in a dark night, and
so fall into the kennel or gutter. — Upon which he
laughed heartily, and filled another pipe.*

Upon some verses of *Father William*.

*Thy verses are immortal, O! my friend,
For he who reads them, reads them to no end.*

These verses were first made and spoken in the *Ordinantia*, and now repeated before the poetical society, with great and just applause, by the reverend Dr. DRY-BONES.

On *BELINDA*.

*Bright as the sun, and gentle as the moon,
When this at midnight shines, and that at noon,
Belinda fires the breast, and charms the sight;
Then let us toast her round from noon to night.*

Mr. *Paroquet* wrote these with his diamond ring upon one of the glasses, and handed it about with great success.

To

TO CÆLIA.

*Since in religion all men disagree,
And some one God believe, some thirty; and some
three;*

*Since no religion, call'd by any name,
In ten, nay, two believers is the same:
But since in woman, from the days of EVE,
All nations, tongues, and languages believe;
Since in this faith no heresies we find,
To love let our religion be resign'd,
And CELIA reign the Goddess of Mankind.*

This last copy was written by Mr. Edward Fustian; which being voted heretical, it was burnt by the hands of the *small-beer drawer*, in a full club, and the author was expell'd, according to the laws in that case made and provided.

Mr. John Fingle acquainted the CLUB, that he had made a song, and would, if they pleased, sing it to them, which was *uno ore* desired.

The JOLLY GOWNMAN, an excellent new
Ballad.

I.

*Of all the vocations,
Trades, crafts, occupations,
Which men for a living find,
It must be confess'd,
The gownman's the best,
To captivate Womankind.*

II.

*No trouble we know,
From friend or from foe,
All pamper'd in plenty and ease;
We sleep, eat, and drink,
Of no studies e'er think,
But how the fair ladies to please.*

III.

*The statesman's a drudge,
And we do not grudge,*

*His actions that soar to the sky;
All Day he plans schemes,
Thinks of them in his dreams,
And his lady neglected lies by.*

IV.

*Pray what is the soldier,
Whose spirits grow bolder
At the sound of the trumpet or drum?
Worn out in the wars,
And patch'd o'er with scars,
Can he bear a campaign at home?*

V.

*The lawyer all day
Seeks after his prey,
And jaded snores all the long night.
The wrinkled physician,
Is he in condition
To do a young lady right?*

VI.

*The loud country squire,
Whose whole heart's desire
Consists in an hoop and an hollow,
Whilst he's feeding his hounds,
Or tilling his grounds,
Alas! jolly madam lies fallow.*

VII.

*But we of the gown,
In fair Oxford town,
Who lead a fat college life,
Although we can't wed,
In our kind neighbour's bed
We may lie with our neighbour's wife.*

This song occasion'd a great deal of mirth in the company, and was the last performance that is fit to be communicated; for the night growing late, and their heads being addled with the good creature, what followed was too fulsome for the eyes of my chaste readers; and therefore, most benevolent sirs, adieu till next Saturday,

N^o XXVI. *Terræ-Filius.* 145

P. S. I forgot to take notice, that Mr. Groves-nour, secretary of the CLUB, was ordered to return Mr. Curll a letter of thanks, in the name of the members, for his kind present of an excellent book, intituled, *The pleasures of coition; or, the nightly sports of Venus*; and desire him to print the said Letter.

TERRÆ-FILIUS. N^o XXVII.

— *Castigas turpia, cum sis*
Inter Socraticos notissima Fossa Cinædos? Juv.

WEDNESDAY, April 18.

To ARISTARCHUS, Penman of the Letters in the
 WEEKLY JOURNAL.

Worthy SIR,



Am under the deepest concern to find, by some of your late learned lucubrations, that TERRÆ-FILIUS has, unwittingly, given you any reason to express your resentments against him in so severe and unmerciful a manner. It is what I little expected from you, or my friend, Mr. MIST, with whom I intended to preserve a good understanding, and to live in perfect amity; having been hitherto of opinion, that we were both imbarck'd in the same undertaking (tho' in a different way) of *finding fault with our betters*; a subject so copious and inexhaustible, that methinks we brethren of the Quill might, all of us, pick a tolerable livelihood out of it, without envying one another, and railing at one another.

But the blind spirit of self-interest and ambition is too visible in *some* of our profession, who endeavour to engross and monopolize the whole business of *scolding at mankind* to themselves; which I would

O

have

have divided into several branches, and portion'd out amongst us in the following manner.

The POPE and the PRETENDER, with all his friends and adherents, both at home and abroad, to the *Flying-Post*; *à contrà*, to the *Post-Boy*, the *Germans* and the *Presbyterians*: To MIST's JOURNAL, the *Protestants in the Palatinate*, the *Bishop of Bangor*, and the *present Ministry*: To the *Free-Thinker*, the *Plague* and the *South-Sea*: And to *Terra-Filius*, the *two Universities*.

My only difficulty is, how to provide for the LONDON JOURNAL, unless he will accept of the CLERGY, in the room of the late *Independent Whig*, of glorious memory; which I fear he will not care to do, after so *masterly* an hand; and what confirms me in this, is, that at present, he intrudes into your office, and seems to set up against you, for the affections of the *common people*, by taking to task certain DIRECTORS and OTHERS, who belong'd to you, and which was a privilege you have enjoy'd for these *five* years last past: This is what, I guess, has put you so much out of humour of late, and makes you, like other peevish people, snap at every body you meet. I am told, that he gets ground of you every week; and that in a short time, the very name of the late great and celebrated MIST, our good friend, would have been lost, had not an *expedient* been lately thought of to revive his fame amongst his loving and well-beloved *rabble*, by appearing amongst them, in a *popular* manner, at CHARING-CROSS and the ROYAL EXCHANGE.

I own this design of the LONDON JOURNAL to take the bread out of your mouth, and run away with all your *male-content customers*, was very unhandſome, and enough to vex any author alive; but, for God's sake, let the *saddle be laid upon the right horse*; don't let me suffer for Cato's offences; since from my setting forth in the world, in this publick manner, I have been very careful not to in-croach upon the privileges or prerogatives of any of
my

my fellow-dabblers in Ink; and can safely say, that, in the course of almost *thirty* papers, I have not had, at most, above *nine and twenty* throws upon the court, which is such a trifle, as was never deny'd to any author whatsoever, to give a spirit to his writings, and promote their sale.

I will venture to appeal to your self, whether, in your opinion, I have not stuck close to my subject, and kept up to the design of my *paper*, which was, you know, *to make the universities look as black as I can*; (with truth and justice I mean.) And why you should so highly resent my doing this, (since I do not injure you, nor pretend to interfere with you in *blackening* another *set of men*;) seems to me very surprizing and unaccountable.

You know, most learned *Aristarchus*, that there is not a penny to be got, in our way, by *panegyrics* or *vindications* of any sort of men in *power*; for which reason it is, that most of our *weekly*, *half-weekly*, and other our *periodical* productions, consist chiefly of *satire*, *sarcasm*, and *rebukes* to our *superiors*. Flattery is a fullsome, offensive thing to the multitude, our indulgent readers; and especially *flattery of great men*, whom they are taught, from their cradle, always to suspect of *roguery* and *evil designs*; it is this curious, prying humour, and this jealous persuasion of the populace, to which we are all oblig'd for our *far-spread fame*, and our *full bellies*; you and your haughty rival, the *London Journal*, furnish them with *political* diet, for which they reward you very well; the *Independent Whig* subsisted upon the courtesy of his readers, in believing that the *clergy have faults*, as well as other men; and I hope to keep my family by going to the bottom of the evil, and shewing my loving countrymen, that most of the *corruptions* of the *clergy* in general, and of other particular persons, are owing primarily to the *corruptions* of the *UNIVERSITIES*.

What is there in all this, most learned *Aristarchus*, that you should take so heinously ill of me, as to make

make you call, in your last week's paper, to the SCAVENGERS *within the bills of mortality*, to remove *that nuisance, that lump of dirt, the Terræ-Filius, out of the sight and smell of the publick?* What is it to *us*, if the publick love to run their noses into dirt and nastiness? Do not *many* of us live by it?— Besides, if you once give *these fellows* such an Authority, who knows how far they may proceed in the execution of it, *where* they will stop, or *whom* they will spare?

When I behold you in another light, I am still more amaz'd, that ARISTARCHUS, the famous, critical, hypercritical ARISTARCHUS, should find fault with another, for finding fault with with any one, even the BRIGHTEST ORNAMENT *of the most learned body in the world*; since I have read of one ARISTARCHUS, who aspired to immortality by criticising on HOMER, who is call'd the *brightest ornament of the poetical body*; and I have heard of another ARISTARCHUS, who, not long ago, fell foul on the great Dr. BENTLEY, who is also call'd, by many Persons, *the brightest ornament of this age and nation*. I presume that you, Sir, are some relation of these gentlemen; and why you, who descend from a whole family of criticks and *foes to bright Men*, should be so angry with me for treading in the steps of your ancestors, and attempting to get reputation and bread, by making *free with my betters*, puzzles my indigent understanding to comprehend.

My modesty will not suffer me to believe that you design'd me so great a compliment, as seems *tacitly* to result to me from your late conduct, *viz.* that ARISTARCHUS having taken his revenge of HOMER and Dr. BENTLEY, he could find no other writer so worthy to fall his sacrifice, as (spare my blushes!) poor TERRÆ-FILIUS.

Whatever was your inducement to use me in so rigorous a manner, I am sure you merit the thanks of the *universities*, which, I hope, they will not forget to return you in the most *solemn manner*, for
your

your noble defence of those antient bodies, against the *revengeful* cavils and aspersions of one *expell'd*, as you alledge, *from Oxford, for scandalous behaviour.*

I cannot, by the way, forbear wondering, that the sage ARISTARCHUS should speak with contempt of any author upon that account: *expulsion* is most certainly a very infamous thing; but will *Aristarchus* say that a man, who has been branded in this manner, is for ever afterwards incapable of *speaking truth*, or writing *common sense*? Surely, people are not the worse for *correction*!—for my part, I verily believe that even a *person*, who has stood in the PILLORY (which I think something more *infamous* than *expulsion*) may still continue a *creditable* writer, and an honest Man; nay, I my self know *two* men, who have both grac'd that *wooden eminence*, and yet are, at this time, thought the *properest* persons to be retained in the cause of the *church*, the *clergy*, and the *universities*.

But to return; you need not, at least, doubt but that this *burning and shining light*, this *brightest Ornament of the University*, will be very grateful to you for your services to him, whatever the *university* may be it self: For as *bright an ornament* as he is; you, Sir, are the first man, who has appeared publicly in his defence against the misrepresentations of his enemies; you, Sir, are the first man who dubb'd him with so illustrious a title. I congratulate you upon *such a client*, and I congratulate him upon *such an Advocate*!

It is impossible for the world to judge aright of your *deservings* herein, unless it is informed how basely this *reverend ornament* has been traduced, and how fully you design to clear up his character in every particular.

As I am willing to give you all the assistance I can, and as no body more heartily wishes you success in it, I will draw up the *charge* against him in form, that you may *discharge* it in the manner of

debtor and creditor; if in this, I am obliged to mention some things too *shocking* almost to be named, it must be remembered that I do it only to give you an opportunity of justifying him. To begin therefore,

It is maliciously objected by the enemies of the university of Oxford, that her *brightest ornament* has, from his youth up, even until now, indulged himself in all the luxuries, follies, common vices, and most of the more uncommon iniquities of mankind.

That he has adorned the university, for these *forty* years, or more, with the most profligate examples of *fraud and corruption*.

That, in one instance only, he plundered the university, of which he is the *brightest ornament*, of the sum of *three thousand pounds*; besides other *smaller* booties, and more *concealed* depredations.

It is objected, that he has defrauded the college (of which he is *head and governor*) of divers sums to a great value, and otherwise oppressed it in divers notorious and enormous instances.

That he embezzled to himself one whole *benefaction*, of *fifty or sixty pounds per annum*, given for several good uses, for *twelve or fifteen* years together.

That he endeavour'd to melt down all the *college plate*, and convert it fraudulently to his own use.

That he governs his college arbitrarily, unjustly, and unstatutably, and that by manifold other frauds and abuses, he has almost brought it to *bankruptcy* and ruin.

That being left *guardian* to two young women, he forcibly detained their fortunes in his hands, after they came of age, to the great prejudice of one, and to almost the ruin of the other and her Husband.

(N. B. *Whatever there might be in this some time ago, there is nothing in it now; for he paid the last of this money about three weeks or a month ago.*)

That

That he will *pay no body*, if he can help it; that he will *cheat* every body, if they do not take care; and that he will stick at nothing to gratify his *pride* and his *belly*.

That in general, he is a bad clergyman, a bad christian, a bad neighbour, a treacherous friend, a tyrannical governor, an unjust steward, an immoral liver, and a dishonest man.

That as to his inward principles, God only *knows* what they are; though by his open practices, *man* may judge of *them*.

This, most learned *Aristarchus*, is the character, which the person, whom you call the *brightest ornament* of the university, bears amongst *many* people; if it is his *just* character, that *virtuous* mother will not, I am sure, *boast of such ornaments*, unless I could suppose her (what I blush to mention) a *common* BAWD, that *glories in her shame*. But I hope you will convince the world, that he is *spotless* and *innocent* in all these and all other particulars; that his enemies have unjustly cast these aspersions upon him, and that he is a *perfect* and an *upright* man, one that *feareth* God, and *escheweth* evil.

I would advise you to set about this commendable work as soon as possible, because I meet with people every day who aver these things to be true; and will never be satisfy'd to the contrary, 'till he is openly justify'd before the world.

If you do this *effectually*, you will approve your self the best friend, and the greatest champion, that the *university* and her reverend Ornament have had this many a good day; and I dare promise you a *doctor's degree* for your Pains.

I am, SIR,

Your loving brother in the standish, and
heartly well wisher, the unfortunate

TERRÆ-FILIUS;

T E R -

TERRÆ-FILIUS. N^o. XXVIII.

Parcite PAUCARUM diffundere crimen in omnes.

Ovid.

SATURDAY, April 21.



It is with the utmost reluctance that I ever open my mouth, or draw my pen against WOMANKIND; for whom I have so passionate a veneration, that even the *worst* part of them often find me too *tender hearted* towards them, and get the better of my other faculties. But as I have taken upon my self the character of a general *reformer*, I shall have the misfortunes of numberless young men to answer for, if I conceal any thing which may be for their advantage, or spare any *abuses* in the *universities*, though committed by the *fairest* offenders.

This must stand for my *apology* with all reasonable persons of both sexes, for what my *zeal* for the *publick* (which over-rules my own *natural* tenderness) prompts me to utter, in the following paper, concerning the OXFORD LADIES.

It is one of the misfortunes of *love*, that as great a *polisher* and *refiner* of men as it pretends to be, it is a fore enemy to *hard study* and *philosophical* drudgery. It is a most arbitrary passion, and wherever it gets possession of a man's breast, it engrosses the whole man; and so far is it from parting with any of its conquest to *business* or *learning*, that, like other ambitious tyrants, amidst vast empires, it grumbles at

at its own *poverty*, and searches after new acquisitions.

Conscious of this truth, our wise forefathers took all possible care to purge the seats of learning of these *shining* temptations, these dangerous *decoys* of youth; but as all their prudence and precaution could not do this intirely, they made a *statute*, "prohibiting all "scholars, as well *graduates* as *undergraduates*, of "whatever faculty, to frequent the houses and shops "of any townsmen by day, and especially by night: "but MORE ESPECIALLY houses which harbour or "receive *infamous* or *suspected* women, with whom "all scholars are strictly forbid to keep company, "either in their own private chambers, or at the "houses of any *townsmen*."

I suppose, it will be objected by the SMARTS, or or others, that this statute extends only to *common prostitutes*, or *night walkers*, and not to those divine creatures dignified by the name of TOASTS: But I think that it includes all *suspected* women, and especially the TOASTS, for the following reasons.

1. Because it was not the only design of the *statute* to restrain the scholars from *debauchery* (from which, I hope, they need no forcible restraint!) but to prevent them also from neglecting their *studies*, and entering into scandalous *marriages*; of which they are in no danger from *common strumpets*, and mercenary *street-walkers*.

2. Because there was no occasion for a statute against *common whores*, any more than against *house-breakers* and *pick-pockets*, which are all punishable by the *laws* of the land.

3. Because I have a better opinion of the *townsmen* of Oxford, (who are, many of them, *marriculated* men,) than to believe that they would *entertain* in their houses such *filthy drabs*; though it is probable enough, that they would marry their *daughters*, to advantage, if they could; in which I can see no great harm on their parts.

4. Be-

4. Because I have a better opinion of the *scholars* too, than to believe that they would keep company with *such cattle*: and I think it a scandal to the *university* to stand in need of a statute, which supposes that any of her hopeful children are addicted to such *beastliness*.

Whether I am in the right in my explication of this statute, or not, I am sure that I have on my side the authority and concurrence of one of the greatest men, the wisest men, the most learned men, and the most pious men, though one of the most unfortunate men, that this, or perhaps any other country ever saw; no less than a *king* and a *martyr*; to whom the loyal *university* of *Oxford* adhered so immovably, whilst living; whose *memory*, now he is dead, she so affectionately reveres; and whose injunctions and admonitions, above those of all other men, she holds so dear, that I am persuaded no advice of his will be despised *there*, none of his precepts rest *unobserved*.

What was his opinion in the present case may be seen in a *letter* of his to the *university* of CAMBRIDGE, entituled,

King CHARLES the First, his Instructions to the Vice-Chancellor and Heads of Cambridge, for government, &c. which are as follows.

CHARLES Rex,

I. " That all those directions and orders of our father, of blessed memory, which at any time were sent to our said university, be duly observ'd and put in execution.

II. " Whereas we have been inform'd that, of late years, many students of that our university not regarding their own *birth, degree, and quality*, have made divers contracts of *marriage* with *women of mean estate*, and of *no good fame* in that town, to their great disparagement, the discontent
" of

" of their parents and friends, and the dishonour of
 " the government of that our *university*: We will
 " and command you, that at all times hereafter, if
 " any TAVERNER, INN-HOLDER, or VICTUALLER,
 " or any other *inhabitant* of the town, or within
 " the jurisdiction of the university, shall keep any
 " daughter or other woman in his house, to whom
 " there shall resort any scholars of that university, of
 " what condition soever, to *mis-spend their time*,
 " or otherwise to *misbehave themselves in marri-*
 " *age*, without the consent of those, who have the
 " guardianship and tuition of them; that upon no-
 " tice thereof, you do presently convent the said
 " scholar or scholars, and the said woman or women, thus
 " suspected, before you; and upon due examination, if
 " you find cause therefore, that you command the said
 " woman or women (according to the form of your
 " charter against women de malo suspectas) to re-
 " move out of the university, and four miles of the
 " same; and if any refuse presently to obey your
 " commands, and to be order'd by you therein, that
 " you then bind them over, with sureties, to appear
 " before the lords of our privy-council, to answer
 " their contempt, and such matters as shall be ob-
 " jected against them. And if any refuse presently
 " to obey, to imprison them, 'till they either remove,
 " or put in such bond, with sureties.

" Lastly, We will and command, that a copy of
 " these our *directions* be delivered to the *master* of
 " every college, and that he cause the same to be
 " published to those of his college, and then to be
 " register'd in the registers of their colleges, and duly
 " observ'd and kept by all persons whom they con-
 " cern.

*Examinatur & concordat cum originali: ita
 attestatur Jacobus Faber, registrarius.
 Mar. 4. 1629.*

The

The reader may see this *letter* in a book, intituled *CABALA, or The Mysteries of State*, (what page I cannot say, because I have not the book by me,) or in serjeant * *MILLER's Account of the university of Cambridge*.

In this wise manner did that *blessed Martyr*, and great *encourager of learning*, instruct his *university of Cambridge*: Whether he sent the same *instructions* to *Oxford*, I cannot find, though it is very likely he did; but if he did not, we can impute it to nothing but this, that the same complaints against *Oxford* had not reach'd his *royal ears*; for, as his majesty had the same respect for both his universities, so there is no reason to doubt, that he would have reach'd out the same *fatherly advice* to them both, had they both stood in need of it.

Happy is it for the present generation of *Oxford* *TOASTS*, that *King CHARLES I.* (so much unlike that accomplish'd gentleman, his son,) was long ago laid in the dust! Were that *rigid king* now alive, my mind misgives me strangely, that I should soon see an end of all the *balls and cabals*, and *junketings* at *Oxford*; that several of our most celebrated and right beautiful madams would pluck off their fine feathers, and betake themselves to an honest livelihood; or make their personal appearance before the lords of his majesty's privy-council, to answer their contempt, and such matters as should be objected against them.

But HE is dead! and the *sculls*, as much as they talk for him at some certain seasons, have not respect enough for him, or have too much respect for the ladies, to take his advice in this particular.

I do not charge all the *Oxford* *TOASTS* with the same ill fame, or the same ill designs; nor would I, knowingly, charge any one of them with any one thing, of which she is guiltless: but an *OXFORD* *TOAST*, in the common acceptation of that phrase, is such a creature I am now going to describe.

She

She is born, as the King says, of *mean estate*, being the daughter of some insolent *mechanick*, who fancies himself a *gentleman*; and resolves to keep up his family by marrying his girl to a *parson* or a *school-master*: to which end, he and his wife call her pretty *Miss*, as soon as she knows what it means, and send her to the *dancing-school* to learn to hold up her head, and turn out her toes: she is taught, from a child, not to play with any of the dirty boys and girls in the neighbourhood; but to mind her *dancing*, and have a great respect for the *gown*. This foundation being laid, she goes on fast enough of herself, without any farther assistance, except an *hoop*, a *gay suit of cloaths*, and *two or three new holland smocks*. Thus equipt, she frequents all the *balls* and *publick walks* in *Oxford*; where it is a great chance if she does not, in *time*, meet with some raw coxcomb or other, who is her *bumble servant*; waits upon her home; calls upon her again the next day; dangles after her from place to place; and is at last, with some art and management, drawn in to *marry* her.

She has *impudence*, — therefore she has *wit*;
 She is *proud*, — therefore she is *well-bred*;
 She has *fine Cloaths* — therefore she is *genteel*;
 She would fain be a *wife*, — and therefore she is
 not a *Whore*.



P

TER-

N^o XXIX. TERRÆ-FILIUS.

— Fruges consumere nati.

WEDNESDAY, April 25.



ALL GREAT MEN love to have every thing great about them; and therefore, having sounding titles, they give their seats and places of residence sounding names.

BLENHEIM, CLAREMONT, and CANNONS are the splendid *villa* of three most noble DUKES; and to instance another set of men (in their own opinions, as great as the other) the reverend SCULLS of OXFORD have their GOLGOTHA and their ORDINANTIA.

I have, in a late paper, given some account of the former of those important assemblies; and I design, in this, to do the same of the latter.

The ORDINANTIA, indeed, is not like GOLGOTHA, the name of any particular *building* or apartment where the *sculls* meet, but of the *sculls* themselves, when so met or assembled together; to-night the *Ordinantia* is at St. John's college; to-morrow at All-Souls; the next day at *University*; and the next at Exeter; it being (as my immediate predecessor describes it) a *meeting* of the heads of houses, (which they themselves call by that name,) held every night, at the lodgings of one or other of them, to settle the church, and disturb the university.

I told the reader, in my dissertation upon GOLGOTHA, that all publick business of the university was trans-

transacted there; but I must add now, that it is first propos'd and canvass'd at the *ORDINANTIA*; as all great designs are hatch'd and nurs'd in private *cabinets* and *juntos*, before they are brought to maturity, and executed in the *publick senate*, or the *field of battle*.

As *Ordinantia* therefore is the *privy-council* of the *university*, or (to make use of my former allusion) the secret committee of the *Oxford directors*, it is no wonder that *all* the *HEADS* of colleges are not admitted, or *will* not be admitted into such a society; for it is equally true, that a *knave* detests the company of an *honest man*, as that an *honest man* detests the company of a *knave*.

But as all the *heads* of colleges do not belong to this nightly club, so some persons, who are not *heads* of colleges, nor *gownmen*, are admitted into it; but it is esteem'd a great favour, and never conferr'd on any but those, whose principles are well known, and their attachment to the university undoubted. In this happy number is 'Squire *Blunder* of *St. Giles*, and that little *squab* thing, which he calls his son, who have frequently the honour to sit in council with the wise *head-pieces* of the university, and crack a bottle with the fathers of learning and religion.

The *Squire* and his son are just alike; save only that young Mr. *Thomas* wears better *cloaths*, and is a genteeler man than his father; for which he is obliged to his tutor, Dr. *MILVIUS* of *St. John's* college, who is the very quintessence of *good breeding*; from him he learned that pretty short step, that bolt uprightness of mien, that agreeable *FLUTTER* in his gait, and that becoming *cringe* in his behaviour, which have endear'd the doctor to all *fine gentlemen* and pretenders to good manners: but be it remembered that the *old gentleman*, tho' he is not so well-bred, has as much sense as his son, and *speaks* full as well, either in *publick* or private, upon any subject whatsoever.

I have heard it said, that the ORDINANTIA have but one fault to find in him, which is indeed a very bad one; and that is, *He does not make his friends welcome enough when they go to see him.* They are perfectly satisfy'd with his *sense* and his *honesty*; they know likewise, that he loves the *church* and the *university*; but the devil of it is, they know too, by woeful experience, *that he loves his money and his wine better.*

Destructive avarice! how many noble spirits hast thou adulterated? many a poor belly hast thou griped, and many a good intrigue hast thou spoiled: Thou it was that made C—ll a JEW, and a certain great man, on the other side the water, a CHRISTIAN!

The famous colonel OWEN, by *some* people called *Rebel Owen*, and by others the OXFORD REBEL, though an unsanctified *layman*, and a *soldier*, yet being engaged in the cause and service of the *church*, was another member of the ORDINANTIA, and mightily caressed there, as some persons have not scrupled to say, till general PEPPER came with his *dragoons*, and frighten'd him out of his quarters.

In the same manner ORDINANTIA is the general rendezvous or place of entertainment, into which all *foreigners*, *travellers*, and OTHERS, who come well recommended from ABROAD, are introduced: But I cannot, upon any terms, believe the story which I heard, of a certain person's residing *incog.* at Oxford, and frequenting the *Ordinantia*, during the latter end of the last reign, who used to drink the POPE's health; though I am told, that there is a *living man* in the world, who will make oath that he was, at a certain time, and at a certain place, in company with the aforesaid *certain person*, together with certain heads of colleges, when *such an health* went round. N. B. I do not undertake to produce this *living man*.

Of such excellent use and convenience to the *university*, and her friends is this *nightly festival*, which appears

to be instituted for divers great and worthy purposes, and particularly, besides those already mentioned, for the initiation of young SCULLS into the mysteries of their business in the government of their colleges; of which the history of poor Dr. DRYBONES will furnish us with a late remarkable instance.

Doctor DRYBONES is but a young SCULL, though an old man, being but lately advanc'd to the government of a college in OXFORD: He spent the greatest part of his life in a vicaridge in *Somersetshire*, which is the station he seems design'd for by nature; but by great *parsimony*, and *living singly*, he grew so rich, that the fellows of the college, to which he formerly belonged, thought it worth their while, upon the death of their late HEAD, to invite Dr. DRYBONES out of the country, to come to *Oxford*, and succeed him; which the doctor thankfully accepted, and he was accordingly elected their HEAD.

In this office he behaved very well for some time, and acted like a man in his senses; but being admitted into the ORDINANTIA he soon altered his course, and began to tyrannize like his brethren, whose example and advice he would frequently urge to his fellows in answer to their remonstrances and complaints, telling them that the HEADS of houses said, *He might do what he pleased in his own college*. Relying upon which, the poor old creature exercised an absolute authority in his college, in contempt of all *statutes*, which were no more than *dead letters* in his eyes; trampling under his feet the will of his *founders* and *benefactors*; laughing at the opposition of his *fellows*, and indulging himself in the most arbitrary proceedings, without any other authority than what he brought with him from the ORDINANTIA.

This has, at last, brought upon him the resentment of his *fellows*, who, tired out with oppression, and ill usage, have appealed to their *visitor* against him; and it is commonly believed that he will be expelled upon that *appeal*.



TERRÆ-FILIUS. N° XXX.

Fama Volat.

SATURDAY, April 28.

Last Week we receiv'd a Mail from OXFORD.



ST. Mary's Church. The topick of our pulpit is chang'd of late from *heresy* and *free-thinking*, to bribery and stock-jobbing; by which means the bishop of BANGOR, who has liv'd a *dog's life* here, for these *four years past*, enjoys at present a short respite, whilst the *holy satyrists* are lashing the *managers* and *directors* of the *South-Sea*: But it is observable, that by *directors* these good fathers do not seem to mean those *thirty* honest gentlemen who are now under the examination of the *house of commons*, (most of them being *good churchmen*;) but the ministry and — We reckon this Subject will last us at least a Year, and we expect great Advantages from it.

Bullock's Lane. The *contagious distemper*, which rag'd so violently at this place last summer, is pretty well abated, and the *toasts* begin to appear in publick again; but we are afraid that it will return with the warm weather: We cannot yet hear, whether the contagion is ceased at *Kidney-Hall* and *Rump-hall*; all communication with the *gownsmen* being cut off, from whom we us'd to have our Intelligence. The *toasts* are scouring up and new-trimming

ming their best gowns and petticoats against the Summer, and intend to make a splendid appearance.

Golgotha. Yesterday the *sculls* met here upon publick business, and *sate very late*: We do not yet hear what is the result of their consultations, only that they drank *three bottles* a-piece; but we are in great Expectations of something else very extraordinary.

Three Inns. Yesterday, in a full club, it was resolv'd, *nemine contradicente*, that a paper, publish'd twice a week, call'd *Terra-Filius*, is not only an impudent and scurrilous, but also a silly and ridiculous libel; especially those number'd 25 and 26; which were order'd to be immediately burnt, in sight of the members, by the hands of the common executioner. We have a but of excellent neat *port* now abroach; which Dr. *Crassus* says is the best that has been tipt in Oxford ever since he took his doctor's degree; but he express'd himself in a couplet to the company, thus,

*Upon my word and credit, gentlemen, d'ye see,
I have not smack'd such wine in Oxford, since I took
my doctor's degree.*

This put the doctor into an excellent good humour; but he grew a little peevish as soon as he lighted his pipe; the tobacco not being very good.—Several new members were admitted this night.

Lyne's Coffee-House. This afternoon, a noted smart of *Christ Church College*, as he was writing a *billet-doux*, had the misfortune to blot one of his ruffles with a spot of Ink; which put the gentleman into so great a disorder, that he threw the standish through the window, stamp'd about the room for half an hour together, and was often heard to say, *I wonder that gentlemen cannot find out some cleaner method of conveying their thoughts! and that he wish'd he might be blown up wherever he went, if he ever made use of that filthy liquor again, though the displeasure of the*

the whole fair sex was the consequence: Let prigs and pedants, said he, keep all the nasty manufacture to themselves.

E—r College. Several fellows of this college having lodg'd an appeal with the proper visitor (as mention'd in our last) against Dr. *Drybones*, their present head and governor, complaining of several arbitrary and *unstatutable practices* of that reverend old clergy-woman; we hear, that in her defence, she calls the complainants *wise men of Gotham, turbulent and unruly fellows*, &c. and desires his lordship's (the visitor's) advice how to manage them. She says farther, in her justification, that all her proceedings are warranted by the advice and approbation of the *heads of houses*; and that she has got a certificate sign'd by many of them, testifying that she has governed her college according to statute, of which, it seems, they are better judges than the *fellows* themselves. Notwithstanding all which, it is generally believ'd here, that the visitor is going to set his brethren a good example; and that the reverend Defendant will be shortly sent a grazing again amongst his *tithe-pigs* and *two-legg'd brutes* in *Somersetshire*.

F—s College. The worthy *Bursar* of this college has caus'd the old quadrangle to be wash'd with a sort of paint chiefly compos'd of *brimstone*, in order to preserve the gentlemen of the college from a *malignity*, which is said to be natural to them.

Not long ago two gentlemen of the same College, (*Hugo* and *Eubulus*,) both equally qualified for publick lecturers, stood candidates and competitors for the grammar lecture, which was then vacant. As their pretensions were somewhat uncommon, I will acquaint the publick with them, and with the method of canvassing for *academical offices*.

The person to whom both of these worthy gentlemen applied for this employment, (if a *sinecure* may be called so,) happening to be a very honest fellow, one of the same stamp with *messieurs* the candidates, he was press'd hard on both sides for his interest, and

and very much perplexed on which to bestow it. One evening, in the *common-room*, the Candidates disputed their Titles in this manner: By G—d, said *Eubulus*, He can't refuse me his Interest; for I have got drunk with him *twenty times*.—*Twenty times!* said *Hugo*; what's *twenty times*? By G—d, I have been drunk with him above an *hundred times*; and d—n him, if he refuses me his interest, he is the vilest scoundrel alive. Ay, but, said *Eubulus*, we have *whor'd* together, as well as *drank* together. And so have *we* too, answer'd *Hugo*, and been *cl—t* together into the bargain.—Hereupon the debate grew very warm, and arguments flew thick about the room, to prove which was the more worthy man, and the greater profligate; which was so well supported on both sides, that they were forced at last to accommodate the matter, lest a *third* man, a sad *sober blockhead*, should run away with the place from them both: Wherefore it was agreed by and between the parties aforesaid, that, in consideration of *twenty guineas*, of good and lawful money of *Great Britain*, well and truly paid to the said *Hugo*, by the said *Eubulus*, the said *Hugo* should alienate, transfer, and make over all his interest to the said *Eubulus*; which was accordingly performed, and *interlopers* were kept out.

St. F—n's College. It appears that our *cook*, who died some time ago, has run the college in debt *eight hundred pounds*, or upwards, with several tradesmen, that furnished the college with *provisions*, and particularly with *wine*; all which must be paid out of the small revenues of the college. This sudden blow occasions the more speculation, because the *cook* ought not to have been trusted with buying the *provisions* of the college, a particular Officer being assigned by Statute for that purpose; who, in imitation of his *bettors*, makes his place a *snecure*—It is much feared that this is not the *last* blow we shall feel of *the same nature*.

On the 30th of *January* last the reverend Dr. *Brimstone*, in a *latin oration*, spoken in our chapel, against *rebellion*, (for which a certain sum is settled upon us for ever,) abused the bishop of *Bangor*, in the most barefaced and insolent manner by name, calling him not only *Bangorensis*, but *Hoadleius iste* — *Malus logicus, pejor politicus, pessimus theologus*: A bad logician, a worse statesman, and the worst of all divines. Such is the respect which some people (who call themselves the soundest members of the Church of England) entertain of *episcopacy*; which is esteem'd one of the most essential doctrines of the Church of England.

What a sad fellow should I have been thought, if I had, in a publick speech, taken the liberty to call any right reverend bishop of the Church of England, the worst of all divines? It would have been no wonder, if, in such a case, the bishops had, indeed, petition'd the King to suppress *TERRÆ-FILIUS*. But I suppose the bishop of *Bangor*, and some other bishops, who have been as infamously libell'd in *Oxford*, without any regard to their Church of England episcopal characters, are not quite so regularly, and uninterruptedly consecrated as they ought to be — As to Dr. *Brimstone*, no body is surpriz'd at this from him, who has not been ashamed, in a printed sermon, to send into the world this candid, this human, this charitable and christian passage.

But so it is now become the honour of the christian religion to be hammer'd into a thing purely reasonable. And the Church of England has the peculiar misfortune, under the profession of the purest faith, to see men made *TEACHERS* and *GOVERNORS* in her Communion, who either deny or betray ALL the great articles of the christian religion. But it is to be remembred, that these men, though at present vitally united to it, as extraneous adventitious particles to the human body, we have been speaking of, yet are not of the Essence of it, nor enter into its Identity; and when, at last, they are dropt from it, IT MAY BE

HOPED

HOPED, THERE MAY BE A GLORIOUS RESURRECTION WITHOUT THEM.

Pray observe, reader, that *these Men*, on whom this grievous charge is laid, of denying, or betraying ALL the great articles of the christian religion, and without whom (it is hoped by this reverend pastor of the Church of England) there may be a glorious resurrection, are the TEACHERS and GOVERNORS of the Church of England Well said. *most orthodox episcopalian!*

The reverend Mr. Vizard, of the same college, was, last month, elected *proctor* of the university for the ensuing year, notwithstanding that he is obliged by a college statute to take his *batchelor of divinity's* degree next Term, which by a statute of the university is made incompatible with the *proctorship*. To remove which obstacle, the *president* and fellows design to *dispense* with their college statute; tho' by a clause in that statute it is declared to be *indispensable*. Lest the reader should be at a loss to find out the meaning of this conduct, I think fit to acquaint him, that it is in order to exclude another gentleman from the *proctorship*, who has lately given a certain learned SCULL great offence.



TERRÆ-FILIUS. N^o XXXI.

*Qui mihi Discipulus, Puer, es, cupis atque doceri,
Huc ades, hac animo concipe dicta tuo. Qui mihi.*

WEDNESDAY, May 1.

To all gentlemen SCHOL-BOYS, in his majesty's dominions, who are design'd for the university of OXFORD, TERRÆ-FILIUS sends greeting:

MY LADS,



Am so well acquainted with the vanity and malapertness of you sparks, as soon as you get out of your schoolmaster's hands, that I know I shall be called a *fussy old fellow*, and a thousand ridiculous names besides, for presuming to give you advice, which I would not, say you, take, if I was a young fellow my self.

But being a very publick-spirited person, and a great well-wisher to my fellow-subjects, (whatever you may think of me,) I am resolved, whether you mind what I am going to say, or not, to lay you down some rules and precautions for your conduct in the university, on the strict observation or neglect of which your future good or ill fortune will intirely depend: And, I am sure, that you will thank me, *six* or *seven* years hence, for this piece of service, however troublesome and impertinent you may think it now.

For

For *method's* sake, I shall address my self herein to such of you, as belong to the publick schools of *London* and *Westminster*; but my admonitions will be equally useful to all of you in general.

I observe, in the first place, that you no sooner shake off the authority of the *BIRCH*, but you affect to distinguish your selves from your dirty school-fellows by a new suit of *druggert*, a pair of prim *ruffles*, a new *bob-wig*, and a *brazen-hilted sword*; in which tawdry manner you strut about town for a week or two before you go to college, giving your selves airs at *coffee-houses* and *book-sellers* shops, and intruding your selves into the company of *us men*: from all which, I suppose you think your selves your own masters, no more subject to controul or confinement — Alas! fatal mistake! soon will you confess that the tyranny of a *school* is nothing to the tyranny of a *college*; nor the *grammar-pedant* to the *academical* one: for, what signifies a *smarting back-side* to a *bullied conscience*? What was *BUSBY* in comparison to *De—l—ne*.

After you have swagger'd about town for some time, and taken your leave of all your old *aunts* and acquaintance, you set out in the *stage-coach* to *OXFORD*, with recommendatory letters in your pockets to some body or other in the college, where you are to be admitted, who introduces you, as soon as you get there, amongst a parcel of *honest, merry fellows*, who think themselves obliged in point of honour and common civility to make you *damnably drunk*, and carry you, as they call it, a *CORPSE* to bed: the next night you are treated as civilly again, and perhaps for three or four nights afterwards. This glorious way of living being new to you, it confirms the notion you had conceived, upon throwing away your *satchels*, that you are no longer *boys*, but *men*, at your own disposal, and at liberty to follow your own inclinations.

But let us now suppose this *honey week* of jollity and drunkenness over; you are *admitted* into the college, and *matriculated* into the university; you have

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XXI.

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taken the *oaths* to observe the statutes of both; you have subscribed *thirty nine* articles of religion, and paid your fees: In short, I will suppose you no longer strangers, but *students*, adopted babes of our venerable ALMA MATER.

And now, young gentlemen; give me leave to put on my magisterial face, and to instruct you how you are to demean your selves in the station you are entered into, and what sort of behaviour is expected from you, according to these *oaths* and these *subscriptions*.

I know very well, that you go thither prepossess'd with a sanguine (but ignorant) opinion, that you are to hold fast your *principles*. Whatever they are; that you are to follow, what in our *conscience* you think *right*, and to disclaim what you judge *wrong*; that this is the only way to thrive in this world, and to be happy in the next, just as your silly mothers and superstitious old nurses have taught you: in the first place therefore, I advise you to shake off this *childish prejudice*, and to disengage your selves from all such scrupulous notions; for you may take my word for it, that otherwise it is a million to one that you miscarry.

For, it a maxim as true as it is common, *so many men, so many minds*; but amongst all the numberless, different opinions of mankind, there is never, at any one time, but one of those opinions, which is call'd *orthodox*; if therefore you give your fancy the reins, and let your own judgment determine your opinions, what infinite odds is it, whether you happen to hit upon that single, individual opinion, which is, at that particular *crisis* of time, in *vogue*, and which it is therefore your interest to espouse?

But if, with all your diligence and sincerity, you should miss this *rara avis*, this happy *phœnix opinion*, then farewell to all your future prospects, to your ease, your reputation and good name for ever afterwards; I mean, if you are so weak, and so much
bigot-

bigotted with education, as to think it your duty to *profess* what you cannot help believing.

Your only safe way therefore is to carry along with you consciences *chartes blanches*, ready to receive any impression, that you please to stamp upon them; for I would not have you adopt any particular system, however popular and prevailing it may seem to be at present, because it may alter, and then will prove fatal to you; for, as much as they talk of steddiness and immutability of principles at OXFORD, every body knows that POPERY was for many ages the *orthodox* religion there; that *protestantism* (with much difficulty, and forely against their wills) succeeded it; that, not long ago, they were almost all WHIGS, and now almost all TORIES, and, for ought we know, will e'er long be WHIGS again. —Never therefore explain your opinions, but let your declarations be, that you are *churchmen*, and that you believe as the *church* believes.

For instance, you have subscrib'd the *thirty nine articles*; but never venture to explain the *sense*, in which you subscrib'd them; because there are various senses; so many, indeed, that scarce two men understand them in the *same*, and no *true churchman* in that, which the words bear, and in which they were written.

It is the peculiar unhappiness of most *churches*, (however *excellent* and *well-constituted*;) that tho' all their doctrines are generally embraced whilst *unexplained* and *unexamined*, yet when they are brought to the test of *natural reason* and *human philosophy*, they meet with opposition, doubt, and incredulity; for which but one reason can be given, and that is, that being things *incomprehensible* of themselves, they are rendered the more so by the vain endeavours of weak men to explain them.

I need not very much insist to you, upon the danger of explaining these doctrines your selves, or of trusting to any particular explications of others; because there have been in all ages, and especially in the

present, so many instances of learned, sincere, and deserving men, who have ship-wreck'd their fortunes as well as their reputations upon this rock; and I have less occasion to warn you against it, because there is a bill, now depending in parliament, very judiciously INTITLED, A bill for the *suppression of blasphemy and profaneness*; by which, if it pass, all persons will be prohibited to *write or advisedly to speak* upon any points of faith disagreeably to our religion, as by *Law establish'd*. And therefore,

I will only advise you to suppress, as much as possible, that busy spirit of *curiosity*, which too often fatally exerts itself in *youthful breasts*; but if (notwithstanding all your *non-inquisitiveness*;) the strong beams of truth will break in upon your minds, let them shine inwardly; disturb not the publick peace with your private *discoveries* and *illuminations*; no, if you have any concern for your welfare and prosperity, let ARISTOTLE be your guide absolute in *philosophy*, and ATHANASIUS in *religion*.

